

The Testaments of the twelue  
Patriarches, the Sonnes of

Iacob : translated out of  
into Latine by Robert Crosse, and  
sometime Bishop of Lynce Ine, and  
Englyshed by A. C.

With the Testament of Iacob their Fa-  
ther: Prefixed and briefly gathered  
out of Genesis. 48. 49.



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## To the Christian Reader.



Albeit these our happy dayes  
in some respect, good Chri-  
stian, haue and enioy diuers  
and sundry workes, tēdyng  
to the subuersiō of Belial, and  
the erection of godlynes: yet  
considering that as earthly, so we spirituall  
ouldiozs seldome runne to the watch with-  
out a lacum: I thought it conuenient to call  
vpon you wyth thys graue & godly booke,  
of long tyme hid in Hebrew, now come to  
lyght in Englishe. The malice of the Iewishe  
people in concealing it, by reason of Christ  
the righteous, so often prefigured, was in-  
tollerable, but the singular prouidence of  
God in preserving it vnspeakable, and now  
at the last, though chargeable, yet fruitfull  
is the expressing and printing in our natu-  
rall language of this, so worthy, so golden a  
writte: beyng of it selfe, without the accessa-  
ry paintyng of eloquent speach, a Mirour for  
Princes, a Precher for all Christians, a beauti-  
full Glasse for Weomé, for Children, Seruants,  
and such lyke, a wise, plausible, and most  
ready Scholemaster. For, to apply to euery  
particular estate hys peculiar propertie: Art  
thou a Prince, a Magistrate, a Ruler, let Iuda  
rule thee: If thou thinkest vpon māly cou-  
rage, he teacheth thee valiauntnesse, if thou  
seekest to gouerne aright, he willethe thee to  
lee tyranny: if thou thirst after manners of  
life, he soundeth it out, that vaine glory,

A. y.

For

To the Christian Reader.

Leuy.

Fornication and Discorde, blemishe, weaken, and at length vtterly cōsume Nobilitie. Let me proceede farther, and aske a questiō: Art thou a Bishop, a Minister, a Preacher of Christ his byrth, lyfe and death? behold Leuy as a lanterne. Thou cāst teach thy selfe, but he can teach thee better: thou speakest to others, harken to hym that talketh to thee: of thy office, how Holy it is, how Honorable, the contemners thereof how miserable, by whom begon, continued, and confirmed: of thy state of lyfe, what and how it should be, *+ nunquam sine Sale, sine Sole:* to be short, of thy blessednes if thou art godly, wise, and learned: of thine and their plagues where thou lyuest, if wicked and ignoraunt. What should I say more? Looke vpon Iacob & you Parents, peruse these 12. godly Fathers in tyme & order: learne of hym & hys, to pray to God in Christ his name for your Children, haue a regard to their instruction: the want of the former your Children shall misse, the neglect of the latter, you your selues shall bewayle. For the harty prayer of a Father to the Almighty for his Children, is a right singular benefite: but he that for foolyshe pitie geueth to them the bridle is before God accounted a gilty partaker of their sinfull race. Viewe this booke therfore, harkē how to teach your selues & your Children. You haue already handled a Sicke mans salve, enjoy now at length a Sicke mans tonge, to instruct them when you leaue them, and what to

Iacob.



To the Christian Reader.

to leaue them when you dye: els their ende  
wyl be lamentation, but yours lamentable  
miserie. And come you hether you Children  
of the earth: reade, see, and say that olde Fa-  
ther Ruben with his good Bretheren readely Ruben.  
and rightly describe the blessed path of righ-  
teousnes, and the forlorne way of Belial, the  
one to flee, the other to follow. Wylt thou  
beginne with the eldest, for that olde age  
seemeth wyldest? stop not then the eares of  
thy hart and body to so wyse and sweete a  
Charmer. O the number, O the ouglesome  
portraiture of those deadly spirites, that he  
hath so orderly numbered and cunningly  
coloured.

{	Lechery,	{	Pryde,
	Enuy,		Vaineglory,
	Glotomy,		Vnrighteousnes,
	Brauery,		Wilfull Ignoraunce.

All these as they seeme, are in deede per-  
nicious: but the former is most detestable,  
the ende whereof is consumption of thys  
earthly body, and destruction of the soule.  
which wellspring and puddle of euil, if thou  
wilt haue dried vp, cease from drunkennes:  
if not see it, haue not a narrow and greedy  
eye vpon a beautifull face: if not drinke, stop  
thy mouth from busy questions with wan-  
ton wemen: to conclude, if not therein be  
ducked and drowned, vse labour, tame  
youthfulness. For in this I ouershooting my  
selfe, (saith Ruben to his Children) defiled my  
Fathers bed. Therefore looke not vpon the

A, iij, beaurie



To the Christian Reader.

beautie of weomen, muse not vpon theyr do-  
inges, but keepe your selues occupied, either  
in learning or some worke: charge your wiues  
and daughters that they trim not their heads,  
will them to chasten their lookes, for euery  
womā that dealeth deceitfully in these things,  
is reserued to the punishment of the world to  
come. Thus said Ruben, thus said old Ru-  
ben, thus said old and wise Ruben: Labour  
thus to lyue, ye Sonnes and Daughters, ye  
young Sonnes and Daughters, ye young and  
vnwyse Sonnes and Daughters, labour thus  
to liue, thus to dye. The obseruation of  
which trade of life, seing it is difficult with-  
out the fulfillyng of the lawe, and the lawe  
partly consisteth in mutuall loue: strine  
wyth Symeon the second Brother to auoyde  
strife, which blyndeth the mynde, pineth the  
body, prouoketh murder. The reinedye  
wherof, is both forgering and forgettyng.  
Take vnto thee Ioseph his chearefull coun-  
tenaunce, a perfecte platforme of a quyet  
mynde, yet set before thyne eyes Symeons  
wythered hand, a right plague for such a  
sinne. All which disquietnesse and mischiefe,  
safely to set aside, let not Iuda be set apart.  
Bather by hym expericence, that for a man  
to glory in his owne workes is sinfull, and  
he which vpbaydeth an other mā his vice,  
standeth slippery. Iuda choked Ruben his el-  
dest Brother wyth hys fornication: marke,  
who sinned immediatly but enuious and  
raylyng Iuda? Did he not offend after y flesh  
in

Simeon.

Iuda.

To the Christian Reader.

in the Chananites house? Dyd he not take a wyfe wythout consent of Parentes? two great sinnes, and alas in these our dayes too much vsed, yet punished, the one with wāt, losse, or at the least, sinale ioy of Childré saith Father Iuda the Patriarche: but the other with vntollerable damage of body & soule sayth S. Paule the Apostle. wherfore abstaine from wyne, abhorre dronkenesse, for such a one flāūdereth not, rehearseth not another mā's sinnes, breedeth no sedition, but einbraceth loue and charitie with a single hart as good Father Isachar, who neuer rayled, neuer was hurtfull or spitefull to his neighbour, neuer ate his meate alone, but gaue part to the poore, neuer remoued the bondes and markes of other mens ground, but loued all men as his naturall Children. O that as we read thys, so we might expresse the same in lyfe and conuersation. Mercy and loue is a precious iuell, the maintayners wherof being ionly connered prosper, once disseuered come to nought: for the waters (sayth Zabulon) washe away the sand, when the stones & timber are dissolved. whose mercy and singular compassion was rewarded singularly. Sift hys Testament, resemble his rare charitie in clothyng the naked, and feedyng the hungry, knowne and vknowne, as well straungers as his country men. Let not the spirite of Dan possesse your minde: Suffer not the wꝛath of Gad to settle in your hart, for such work with 3. pe-  
rillous

Isachar.

Zabulon.

Dan.  
Gad.



To the Christian Reader.

vilous instruments, bitter speech, trechery,  
and violent hands, yelding fruit not much  
vnylike as you may read, as you may see.  
wylt thou be taught the ready path to that  
that thou doost seeke? two wayes there be  
(sayth Aser) Vice the one, the other Vertue,  
Neptalims race. Embrace the latter, eschew  
the former. But he that walketh in them  
both, blyndeth men, deceiveth himselfe, and  
mocketh God, whose double faced dealing  
shalbe double punished. Such are the coue-  
tous, such are they y<sup>e</sup> are mercifull in naugh-  
tines, such are they sayth Aser that fast from  
meates but not frō fornication. Haue ther-  
fore a simple hart with simple & righteous  
Ioseph the blessed of the Lord, the right fi-  
gure of Iesus Christ: for hatred he shewed  
loue: beyng cursed, he blessed: beyng shot  
through, he did not so much as bend hys  
bow: albeit his brethren would haue slaine  
hym, cast him into a well, though they solde  
hym as a bond slaue, and that to straungers  
and such as hated shepheards to the death,  
of whom he was whipped & tormented: yet  
he, when they stoode in feare, gaue them co-  
fort: when they were well nye famished,  
gaue them foode: when by his authoritie  
myght destroy, by his authoritie did pre-  
serue: beyng their Lord, vsing them as his  
betters: being their Brother, acceptyng them  
as his Children, their vnkindnes not spo-  
ken of, their conspiracies forgotten, they  
cruell dealing most louingly, most merciful-



To the Christian Reader.

y forguen. You haue heard his loue to-  
 ward his neighbour, harken his obedience  
 toward God. When he was miserably af-  
 flicted, did he rage and swell? When he was  
 made a bondslauē of a free mans sonne, did  
 he cry out of heauen? beyng almost vterly  
 forsaken, did he vnpatiently accuse Gods  
 iustice? no, *expectans expectauit Dominum*. And  
 at the last, the Lord which peeped behinde y  
 doze, did shew his face, of a caitife, in re-  
 spect, makynge him free, of a freeman weal-  
 thy of a wealthy subiect an honorable per-  
 sonage, Lord President of Pharaos land.  
 whom the Egyptians being alyue loued, be-  
 yng dead loued, beyng rotten loued. whom  
 lyuing, neyther wealth nor woe coulde  
 make to swell: neither promise or threats of  
 the Egyptian strumpet could make syde: and  
 therfore, beyng dead, neither world, Deuil,  
 nor mans pollicy could make forgotten. O  
 that our mortall race might thus begynne,  
 thus perseuere, might thus thus O Lord,  
 most happely finishe: The spirit is willing  
 but the flesh is weake. Learne therefore of  
 Benjamin to inflame thy hart, that thou maist  
 be ready both in body & soule. Let vs, sayth  
 Ecclesiasticus cōmende, and so say I, Let vs  
 behold the noble famous men, and the gene-  
 ration of our fore elders. For many glorious  
 actes hath the Lord done in them, and she-  
 wed his great power euer since the begyn-  
 nyng. Upon the consideration wherof and  
 especially for that I would haue nothyng  
 wan-

Benjamin.

Eccle. 44.

To the Christian Reader.

wanting in this booke that might serue the contentation, I thought it as well pertinent to deale wyth the righteous Father, as with the godly Children. For to shadow a face onely without a body hath his deserued commendation: but who so painteth a legge without a body, or a body without a head, it shall not be amisse, as I suppose, as well to terme him a foolish painter, as to iudge the thing vndiscreetly painted. wherfore as well to see the head as the legge, & to heare the Father as the Children. I haue faithfully drawen out of Scripture, (& not accordyng to my fancy fashioned) the death & Testament of Iacob that blessed & right happy Father. Therfore to recompence my paynes, read them, but read them diligently, neither read only, but cōtend to follow. For y<sup>e</sup> imitation of good & godly men, is y<sup>e</sup> direct way & course to godlines. So may we accompt of Iacobs blessing: so may we truly chalēge to be his Childré, Children I meane, not by fleshe, but spirite. The Lord which made heauen and earth, the Lord which gaue his Sonne to shed his hart bloud for vs, God which disposeth thinges to his pleasure, preserve our Queene, encrease our fayth, and make vs thankfull for hys benefites. Amen.

R. D.

FINIS.



**¶** The Testament of Iacob, that  
he made at his death, to his xij.

Sonnes the Patriarches, con-  
cernyng what shoulde betyde  
them in the last dayes.



Patriarches

*Come, harke my Sonnes, two thinges I geue,  
my blessing and my ban:  
The first to them that godly lyue,  
the last to wicked man.*



The Testament

Gen. 25.

Simple, or  
innocent.

Rom. 9.  
Jacob be-  
loued not of  
merite but  
of Grace.

Gen. 25.

Gen. 26.

Gen. 27.

The wit-  
ned ener re-  
siste Gods  
iudgemēt.

**J**acob the sonne of Isa-  
ac, bozne of Rebecca,  
the yeare of the world  
2108. his father be-  
ing thre score yeares  
of age, was a perfect man & righ-  
teous, dwelling in tentes, not ge-  
uen to pleasure & huntynge, as hys  
elder brother, elder by nature, not  
by grace: for the elder shal serue the  
younger sayth the Lord. why? not  
for that Iacob had so deserued, but  
because God had so appoynted.  
Wherfore, whē he thus by the de-  
terminate wyll of God, and hea-  
uenly disposition, which ordereth  
thynges whatsoeuer, had got hys  
Brother byrthright and hys fa-  
thers blessing: his Parētes, consi-  
dering that the slippery dayes of  
carnall copulation did appoach,  
and warely fearing hys brother  
Esau, for that he cōceaued murder  
in hys hart, and instituted a byrth  
Day

day of hys deuillish purpose, sent hym from Beerseba to Mesopotamia to Laban his mothers brother, there honestly to take a wyfe, and quietly to lyue. For Matrimony without consent of Parentes, and due consideration of eyther partie cōtracted, as it breedeth their Disquietnesse, so it prouoketh Gods Displeasure. Iacob therefore after long trauaile, beyng placed wyth his Vncle Laban, and seruing him xiiii. yeares in labour & payne (albeit he was, the Childe of promise, the Blessed of the Lord, Borne of a free womā, and y<sup>e</sup> which is moze, his Vncles bone & flesh, and Lord of Chanaā: not arguing with hymselfe as the worldly childre of thys earth, saying: shall I which am a free and wealthy mans sonne be made a seruaunt? shall I be a drudge in my kinsmans house, beyng sent to marry & not to serue?) had † geuen hym by Laban to wyfe

Gen. 28.

A cauent  
for marriage.

Gen. 29.

Trouble &  
payne are  
destined to  
the elect.An example  
for Childre.Note the  
fathers  
authoritie  
in marriage.

for

## The Testament

A godly  
note for  
seruantes.

for hys good seruice, by which  
God blessed that litle that Laban  
had before, hys two Daughters  
Lea first, then Rachell with theyr  
handmaydes Bilha and Zilpha: of  
whom, according to the promyse  
made vnto hym of God in Bethell,  
that hys seede should be multiply-  
ed: he begat xij. sonnes. xij. godly  
fathers of the earth:

{	Ruben.	{	Dan.	{	Isachar.
{	Simeon.	{	Neptalim.	{	Zabulon.
{	Leuj.	{	Gad.	{	Ioseph.
{	Iuda.	{	Aser.	{	Bēiamin.

Manys lyfe  
is but a  
pilgrimage.

Thus he beyng blessed of the  
Lord, as well in Children as in  
substaunce, returned againe to his  
natiue country, he and hys Chil-  
dren: there to lyue, & there to dye.  
But behold, the diuine prouidence  
of God. After thre & thirty yeares  
expired, he was remoued frō Cha-  
naan to Gosen in Egypt by meanes  
of hys sonne Ioseph chiefe steward  
of Pharaos his land, whom his bre-  
thren



then heretofore had solde. Where  
 when he had lyued 17. yeares, and  
 seene hys family encreased excee-  
 dyngly, to hys great ioy and com-  
 fort no doubt, especially all the o-  
 ther countreyes about being pla-  
 gued with a great famine, & he by  
 Gods mercy not greatly feeling y<sup>e</sup>  
 same: perceauyng also his trouble-  
 some pilgrimage drawing to an  
 ende: called hys sonne Ioseph vnto  
 him & sayd: If I haue founde grace in  
 thy sight, oh put thy hand vnder my  
 thighe (for in this order they tooke  
 an othe in Iacobs tyme) deale mer-  
 cifully with me and truely, bury me  
 not in Egypt, but let me sleepe wyth  
 my Fathers. Where notinge hys  
 sure fayth in the promyse of God  
 made to hys fathers, wylled hym  
 to looke for Canaan hys hoped in-  
 heritaunce, and not to trust to Pha-  
 raos land. To which hys request,  
 when Ioseph his louing sonne obe-  
 diently did condescend: Iacob ta-  
 kyng

God alway  
 prouideth  
 for the  
 righteous.

A note for  
 such as care  
 not how  
 they are bu-  
 ried.

## The Testament

Parentes  
ought to tell  
their chil-  
dren how  
God hath  
blessed the.

Verified in  
the carnall  
Israell to  
Christ his  
comynge,  
in the spiri-  
tuali for  
ever.

† That is,  
shal be un-  
der their  
trybe.

kyng a litle moze strength vnto  
hym, and sitting vp, Desirous also  
to shew forth the great goodnesse  
of the Lord in preseruing him and  
hys, sayd: God almighty appeared  
vnto me at Luz in the land of Cana-  
an, and blessed me saying: Beholde  
I will make thee fruitfull, and cause  
thee to multiplie, and wyll make a  
great number of ppeople of thee, and  
wyll geue thys land to thy seede for  
an† euerlasting possessiō. Thy sonnes  
Manasses & Ephraim I take as myne  
owne, their other bretheren shall be  
called † after their names. As I came  
from Mesopotamia, Rachell dyed  
in the land of Canaan, and was  
buried by the way to Ephratha,  
the same is Bethleem. Then Ia-  
cob albeit some what dimme for  
age, beholding Iosephes ii. sonnes,  
sayd: What are these: to whom Io-  
seph answered, they are my sonnes  
which God hath geuen me. O bryng  
them to me (sayd Iacob) and let me  
haue



to blesse them. I had not thought to  
 so haue seene thy face Ioseph, yet loe,  
 se God hath shewed me thy seede.  
 and God, in whose sight my fathers A-  
 ed braham and Isahac did walke: God,  
 na- which hath fed me all my lyfe long  
 de vntill this day: and the \* Angel, \* Christ.

se which hath deliuered me from all e-  
 a uill: blese these laddes, and let my  
 and \* name be named in the, & the name  
 or of my Fathers, Abraham and Isaac,  
 es & that they may growe into a mul-  
 ne titude in the middes of the earth.

Then as Ioseph lifted his fathers  
 hand from Ephraim to Manasses

the Elder, Iacob sayd: Let it be, I  
 as know it well my Sonne, he shall also  
 a, be a great people, but his younger  
 a- brother shalbe greater, in thee let Is-  
 2 rael blese & say: God make thee as  
 Ephraim & Manasses. After this he

3 fainting, sayd: Behold Ioseph I die,  
 4 God shal be with you, and bring you  
 5 agayne to the land of your Fathers.  
 6 Moreouer I \* geue vnto thee a portiō

\* .i. Capted  
 as one of  
 his childre,  
 not that  
 they should  
 pray vnto  
 hym beyng  
 dead, as  
 Eckius  
 gathered.

God hath  
 mercy on  
 whom he  
 will.

\* By faith  
 Iacob de-  
 uideth the  
 land, as yet  
 but hoped  
 for.



## The Testament

of land about thy brethren, which I conquered by sword and bow of the Amorites. And come you hither also O my Children, that I may tell you what shall come on you in the last dayes. Gather ye together, and heare ye sonnes of Iacob, harken vnto Israell your Father.

† Begotten  
in my youth

Ruben my first borne, my † might my strength, excellent in dignity and power, vncōstant as water, thou shalt not excell because thou didst defile my couch.

Symeon and Leuy, brethren in euil, who in your wrath slewe a man, and in your selfe will digged downe a wall: Cursed be your wrath for it was shamelesse, and your fearcenesse for it was cruell. I † will deuide you in Iacob, and scatter you in Israel.

† Leuy had  
no tribe,  
and Symeon  
was vnder  
Iuda.  
Iudg. ca. i.  
Blessinges  
of Iuda.  
i. A worthy  
captayne.

Iuda . i. Thy hand shall be on the necke of thine enemyes: Thy Brethren shall stoope vnto thee: as a Lyon thy helpe shalt thou come vp from thy den: Thou shalt couch as a

Lyon

of Iacob.

5.

h I Lyon, and as a Lyonesse. Who  
he shall stirre thee vp? 2. The Scepter <sup>2. A noble</sup>  
ner shall not depart from thee, nor a law- <sup>Prince.</sup>  
ell geuer from betwene thy feete, vntill  
he Shiloh come, all nations shall seeke  
nd after him. 3. Thou shalt bynde thy <sup>3. A fertile</sup>  
n- Assesfole to the vine, and the Asses <sup>land.</sup>  
colte to the best vine: thou shalt wash  
ht thy garment in wine, and thy cloke  
nd in the bloud of grapes: thy eyes shall  
al be red with wyne, and thy teeth  
ile white with milke.

Zabulon thou shalt dwell by the  
e sea side, and thou shalt be an haue for  
n ships: thy border shal be vnto Zidon.

ne Issachar, thou shalt be a strōg Ass,  
i couching downe betwene two bur-  
sse dens: And thou shalt see that rest is  
ou good, and that the land is pleasant,  
he and shalt bow thy shoulder to beare,  
re and shalt be subiect vnto tribute.

as Dan thou shalt iudge thy people, <sup>Iudg. 13. 14.</sup>  
y as one of the tribes of Israell. Dan <sup>15. 16.</sup>  
m thou shalt be a Serpent by the way,  
an Adder by the path, byting the

B. ij.

horse

## The Testament

\* The Phis-  
listines,

horse heeles, so that his \* ryder shall fall backward. Then Iacob forese- yng in his mynde the great cala- mitie that should betide his poste- ritie, cōfortyng hymselfe, & resting in God his promise, cried out with hart and minde. O Lord I haue wayted for thy saluation.

Iosua. 1. 21.

Gad, an host of men shall ouer- come thee, but thou shalt ouercome at the last.

Numb. 32.

And what shal I saye to Aser? his bread shalbe fat, and he shal giue plea- sures for a King.

Iudg. 4. 5.

Nephthalim is a hinde sent for a present giuing goodly woordes.

The blef-  
sing of the  
godly.

1. Encrease  
of family.

Ioseph, is a flourishing bough by a well side, the smale boughes 1. shal runne vpon the wall. The Archers shot against him, and hated him: but his bowe was made strong, and hys armes 2. strengthened by the hands of the almighty God of Iacob. Out of him shall come an Heardman, a stone in Israel. All these things come from

2. Helpe in  
distresse.

thy



thy Fathers God which hath helped thee, and blessed thee wyth blessings of the heauen, with blessinges of the deepe beneath, with blessinges of brestes and wombe. The blessinges of (me) thy Father (that I geue thee) are stronger then the blessinges (that I had) of myne elders. Vntill the ende of the hilles of the worlde they shall be on thy head.

All thinges  
come of  
God.

Beniamin shall rauine as a Wolfe,  
In the mornyng he shall deuoure the  
pray, and at night deuide the spoyle.

And now, whē I shall be gathered to

my people, bury me with my Fathers  
in the caue, that is, in the field of E-

phrō the Hethite, in the caue, that is,

in the field of Machpelah, which is

before Mamre in the land of Canaā,

which Abrahā bought with the field

of Ephron the Hethite, for a possessiō

to bury in: where as were buried A-

braham and Sara his wyfe, and Isaac

with Rebecca, and there I buried

Lea. The fiede and the caue that is

Not for the  
holynes of  
the place,  
but for  
memozy of  
Gods pro-  
mise.

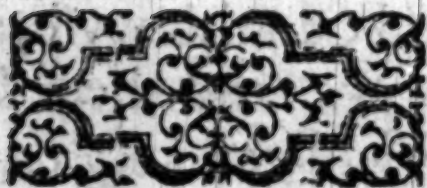
The Testament of Iacob.

therin, was bought of the Children of Heth.

When Iacob had made an end of comaundinge all that he would vnto hys Sonnes, hauyng lyued a hundred forty and seven yeares, he plucked vp hys feete into the bed, † and quietly dyed. Then Ioseph falling vpo hys fathers face, and kissing hym wyth teares, caused hym to be embawmed by physicians to the space of forty dayes, and mourned for hym three score and ten dayes. Who departing from Egypt into Canaan with Noblemen of the land, in Charets and Horsemen buried hym in the place which Iacob had appointed.

† A token  
of a good  
conscience.

Many in  
these dayes  
repzehend  
this charge  
able cus-  
tome.







**The Testament of Ruben**  
made to his Childrē at his death,  
concerning the things that he had in  
his minde, by the suggestion of  
the spirite of foreknowledge.



*Beholde the pot, the Beare, the bed,  
do note the strength, the lust  
Of Ruben, and unconstant head,  
who therefore was accurst.*

# The Testament of Ruben. 8.



**T**his is the coppe of Rubens Testament, concerning all the thynges which he gaue in charge to his children, before he dyed, in the hundred & five and twety yeare of hys lyfe. Two yeaeres after the decease of Ioseph: his children & childrens children came to visite hym in hys sicknesse, and he sayd vnto them:

My children I dye, and go the way of my fathers. And seeing there hys brethren Iuda, Gad, and Asar, he sayd vnto them: Lyft me vp my brethren, that I may tell you and my children, the thynges that I haue hidden in my hart, for I am henceforth drawing to my long home. The skāding vp, he kissed them, & weeping, sayd: Harken my brethren, & you my children, geue eare to the words of your father Rubē, marke what I giue in charge to you. Behold, I cōmaūde you this day before y God of heauē, that ye walke not in the ignoraunce of youthfulness & fornication, wherinto I ouershot my selfe, and defiled the bed of my father Iacob. For I assure you that the Lord did therefore strike me wth a soze plague in my flankes by the

space

Death is  
our long  
home.

Fornica-  
tion is the  
fruite of  
lusty youth  
fulness.  
Gen. 35. 49  
1. Chro. 5.



## The Testament

† Prayer & repentance, stayeth God his wrath, and pro-  
uoketh his mercy.

\* The blessing and prayer of a father to God for his children is a singular benefite.

† In repentance the mynde & hart is to be considered, not external action which is but a signe and token

The eight instruments of nature, whereby man worketh, and the effect.

1. Lyfe.

2. Seeyng.

3. Hearing.

4. Smelling.

space of seven monethes, and † I had perished, if my \* father Iacob had not prayed to the Lord for me., because he was mynded to haue slayne me. I was thirtie yeares olde when I did this euill in the sight of the Lord, and seven monethes was I sicke to y death, and † wyth a free hart did I seven yeaere penance before the Lord, I dranke no wyne, nor strong drinke: no fleshe came within my mouth: I tasted not any fine bread: but I mourned for my sinne, for it was great, and there shal none such be done in Israell. And now my sonnes, heare me, that I may shew you what I saw concernyng the seven spirites of error in my repentance. Belial geueth seven spirites agaynst a man, which are the wellspringes of youthfull woorkes: and seven spirites are geuen man in his creation, whereby all hys woorkes are done. The first is the spirit of lyfe, wherewith is created hys beyng. The second is the spirit of seeing, wherewith cometh lusting. The 3. is y spirit of hearing, wherw cometh learning. The 4. is y spirite of smellyng, wherewith cometh delight



delight by drawing in of y<sup>e</sup> ayre, & by brea-  
 thing of it out againe. The 5. is the spirit 5. Speech.  
 of speech, wherewith knowledge is made.  
 The 6. is y<sup>e</sup> spirit of tasting, wherof com- 6. Tasting.  
 meth y<sup>e</sup> feeding vpon thinges y<sup>e</sup> are to be  
 eaten & drunke, & through them is inge-  
 nored strength, because the substance of  
 strength is in meate. The seventh is the 7. Seede.  
 spirit of seede and generation, wherwith  
 entereth sinne through y<sup>e</sup> lust of pleasure.  
 For this cause it is the last of creation, &  
 the first of youth, because it is full of ig-  
 norance, and ignorance leadeth the  
 yonger sort as a blynd body into the ditch,  
 and as an Ox to the stall. Among all these  
 is the eighth spirit, which is of sleepe, with 8. Sleepe.  
 whom is created the wasting away of na-  
 ture and the image of death. With these  
 spirites are mingled the spirites of error. Eight spi-  
 rit of error.  
 Wherof the first is the spirit of Lechery, 1. Lechery.  
 who lyeth within in the nature and sen-  
 ses of man. The second spirite vnsatiab- 2. Gluttony  
 nesse, lyeth in the belly. The third spirite 3. Envy.  
 of strife lyeth in the lyuer and in choler.  
 The fourth spirite is of brauery and ga- 4. Brauery  
 lantnesse, that the partie may seeme com-  
 ly by excelle. The fifth is the spirite of 5. Pride.  
 pride, which moueth a man to mynde o-  
 uer:

## The Testament

6. Vaine  
glory.

7. Vnright-  
eousnesse.

8. wilfull  
ignozaunce.

The discō-  
modities of  
ignozaunce.

Kingleaders  
to fornicatio.

1. A greedy  
eye.

2. Close com-  
pany wyth  
women.

3. Vnse que-  
stions.

uer great thinges, or to thinke well of  
himselſe. The ſixth, is the ſpirit of Lying,  
or vayne gloriousneſſe in boasting a mans  
ſelſe, and in deſire to file his talke concer-  
nyng his owne kinned and acquaintaunce.  
The ſeuenth is the ſpirit of vnrighteous-  
neſſe, which ſtirreth by the affections, that  
a man ſhould perſorme the luſtfull plea-  
ſures of his hart. For vnrighteousnes  
worketh with all the other ſpirites, by ta-  
king guile vnto him. Vnto all theſe ſpi-  
rites, is matched the big. ſpirit, which is  
the ſpirite of ſleepe or ſluggiſhnes, in er-  
ror and imagination, and ſo the ſoules of  
young folkes periſhe, becauſe their min-  
des are darckned from the truth, and vn-  
derſtand not the law of the Lord, neither  
obey the doctrine of their fathers, as beſell  
to me in my youth. But now my childre,  
loue the truth, and that ſhall preſerue  
you. Harken to your father Ruben, and  
let not your eyes. 1. runne gazing after  
women, neither be ye 2. alone wyth a  
woman that is marped, neither ſeek you  
about 3. what women are a doing. For  
if I had not ſene Billa bathyng of her ſelf  
in a ſecrete place, I had not falne into  
that great wickednes. But my mynde ra-

ſo



so vppon the naked woman, that it suffe-  
 red me not to sleepe till I had committed  
 abhominaton. For while my Father Ia-  
 cob was away at his Father Isaacks, Gen. 35.  
 and I in Gader hard by Ephrata a house  
 of Bethleem, Billa fell. 4. drunkē, and as  
 she lay a sleepe vnconered in her cham-  
 ber, I went in, and seeing her nakednesse  
 wrought wickednesse wyth her: and lea-  
 uing her a sleepe went my way. By and  
 by an Angel of God bewrayed my wic-  
 kednesse to my Father Iacob, who com-  
 ming home mourned for me, and touched  
 not Billa any more. Therefore looke not  
 vppon the beautie of women, neither  
 muse you vppon their doings, but walke  
 ye with a single hart in the feare of the  
 Lord, busying your selues about some  
 worke, and keeping your selues occupy-  
 ed either in learning, or about your  
 flockes, till God geue you such wyues  
 as he listeth, least ye suffer as I haue  
 done. I durst not looke my Father in the  
 face to hys dying day, nor speake to any  
 of my brethren for shame. My conscience  
 byteth me euen yet still for my sinne. But  
 my Father comforted me, and prayed for  
 me to the Lord, that hys wrath myght  
 passe

4. Drunkē-  
 nesse.

Nothing so  
 secretly  
 done but it  
 shall be open.

A godly  
 caut.

Labour a  
 preseruatiue  
 from wic-  
 kednesse.

A guilty co-  
 science is a  
 great bur-  
 den.



## The Testament

Remorse of  
conscience  
layeth lin.

The fruite  
of fornication.

1. Destruction  
of the  
Soule.

2. Idolatry.

3. Short-  
nes of life.

4. ignomini-  
ous shame.

Iosephes  
chastitie.

Gen. 39.

This chastie  
rewards  
ded.

passe away from me, as the Lord hym-  
 selfe shewed vnto me. Therefore from  
 that time forth, I was kept from sinning  
 any more. And you my children likewise  
 keepe ye all that I shall tell you, and you  
 shall not sinne. For fornicatio is the. 1. de-  
 struction of the soule, seperating it from  
 God, & making it to draw vnto 2. Idols,  
 because it leadeth the mynde and vnder-  
 standyng into error, and bringeth men to  
 their 3. graue before their tyme. For  
 whoredome hath vndone many men. And  
 although a man be auncient or noble, yet  
 doth it 4. shame him & make him a laugh-  
 ingstocke both before Belial & the sonnes  
 of men. But Ioseph, because he kept him-  
 selfe from all women, and clenched hys  
 thoughtes from all fornication, found fa-  
 uour both before the Lord and men. The  
 Egyptian woman did much to him by vi-  
 sing the helpe of witches, and by offering  
 him flabersawces: but the purpose of hys  
 minde admitted no noysome desire. For  
 this cause the God of my Fathers deliue-  
 red him from all death both seene and vn-  
 seene. For, if fornicatio ouerrule not your  
 mynde, neither shall Belial pzeuayle a-  
 gainst you. Women are hurtfull thinges  
my

my Sonnes, because that when they want power and strength against a man, they worke guilefully to draw him to them by traines: and whom they cannot ouermatch in strength, him they overcome by deceit.

For the Angell of the Lord which taught me, tolde me of them, that they be ouer-  
maistered by the spirit of fornicatio more  
then men be, and that they be ever prac-  
tising in their harts against men, first ma-  
king their myndes to erre by decking of  
themselves, then shreading their poison in-  
to them by sight, & finally catching them  
prisoners by their doinges: for a woman  
is not able to inforce a man. Therefore  
my sonnes, flee fornication, charge your  
wiues and daughters that they trim not  
their heades, and will them to chaste their  
lookes, for euery woman that dealeth de-  
ceitfully in these things, is reserved to the  
punishment of the world to come. For by  
such meanes were y<sup>e</sup> Watchers deceiued  
before y<sup>e</sup> flood: as sone as they saw them  
they fell in loue one with another, and co-  
ceiued a working in their myndes, and  
turned themselves into the shape of men,  
and appeared to them in their company-  
ing with their husbandes: and the women

Properties  
of vnchaste  
women.

A note for  
garthe at-  
tyme & wan-  
ton looke.

An example  
of this mis-  
chief.  
Gen. 6.

by



## The Testament

by conceiuing the desire of them in the i-  
 magination of their minde, brought forth  
 ‡ Teachers **Giants.** For the ‡ Watchers appeared to  
 them of heighth vnto heauen. Therefore  
 Infectious **company** keepe your selues from fornication, and if  
 corrupteth **the mynde.** ye intend to haue a cleane mynde, keepe  
 your senses from all women, and forbyd  
 them likewise the company of men, that  
 they may also haue cleane myndes. For  
 although continuall companyngs do not  
 alwayes worke wickednesse, yet breede  
 they incurable stinges to them, and to vs  
 euerlasting shame befoze Beliall, because  
 that fornication hath neither vnderstan-  
 ding nor godlinesse in it, and all enuious-  
 nesse dwelleth in the desire therof, and for  
 that cause shall ye enuy the childre of Le-  
 uy, and seeke to be exalted aboue the, but  
 ye shall not be able to compasse it, for God  
 will aduenge them, and you shall dye a  
 daungerfull death: for vnto Leuy & Iuda  
 hath the Lord geuen the souereintie, and  
 vnto me, and Dan, and Ioseph, hath he  
 graunted to be Princes with them. Where-  
 fore I charge you, heare Leuy. For he shal  
 know the law of the Lord, and deale forth  
 iudgement, and offer sacrifices for all Is-  
 rael, till the full tyme of Christ, the chief  
 priest,

Enuy ac-  
 companyeth  
 fornication,  
 shame fol-  
 loweth.

Gen 49.

Hezophe-  
 sieth of  
 Christ.



priest, because the Lord hath spoken it. I  
 charge you by the God of heauen, that e- Faithfull  
dealing  
neighbozs.  
 uery of you deale faithfully wyth hys  
 neighbour, and sticke vnto Leuy in hum-  
 bleneste of hart, that ye may receiue bles-  
 sing at his mouth, for he shall blesse Isra-  
 ell and Iuda. God hath chosen Iuda to be Gen. 49.  
 king of all people, wherfore worship you  
 his seede, for he shall dye for you in bat- Two kinds  
of battailes.  
 tailes both visible and inuisible, and shall  
 raigne ouer you world without end.

Ruben hauing geuen his children the  
 foresayd charge, and blessed them, dyed:  
 Then they put him in a Coffin, and  
 carying him out of Egypt, bury-  
 ed him at Hebron, in the  
 double caue, where hys  
 Fathers slept.

FINIS.

C.i.

¶ The



**¶** The Testament of Simeon  
 made to his Children at hys  
 death concernyng Enuy.



The hart in womans mount h, the face,  
 the sword, the Wolfe, the cap:  
 All these paint out the enuious race,  
 that runne to their mishap.



The Testament of Simeon. 13



The cōpy of Simeons  
wordes which he spake to  
his Sonnes at his death  
in the hundred and twen-  
tith yere of his lyfe, in y  
which Ioseph dyed. For

they came to visyt him vpon his deathbed,  
and he sitting vp kissed them, saying. Har-  
ken my Childzen, heare mee your father  
Simeon whatsoeuer I haue in my hart. I  
am my Father Iacobs second sonne, and  
my Mother Lea named me Simeon, be-  
cause y Lord heard her prayer. I became  
very myghtie, I went through with my  
doings and was not afrayd of any thyng.

For my hart was stout, my minde vn-  
moueable, and my stomacke vndiscourage-  
able: for hardinesse is geue of the highest

into mens soules & bodies. In those dayes  
I enuied Ioseph because my Father lo-  
ued him, I hardened my hart against him  
to kill him, because the Prince of error  
sending forth the spirite of enuy, blynded  
my mynde that I could not take heede to  
spare my father Iacob. But his God,

and the God of his fathers, sending hys  
Angel, did rid him out of my handes. For  
while I went into Sychem to carry farre

Gen. 29.

Hardinesse  
of whom it  
is.

Gen. 37.

Man pur-  
poseth, God  
disposeth.



## The Testament

Gen. 37.

Thirst af-  
ter bloud  
plagued.

for our flockes, and Ruben into Dotaim  
where all our necessities were laid vp in  
store: our brother Iuda solde him to the  
Ismalites, and therfore when my brother  
was come againe, he was sozr, for he in-  
tended to haue conueied him safe againe  
to our father. But I was angry with Iu-  
da for letting him go aliuie, and bare him  
grudge fīue monethes after: howbeit God  
lettēd me, and restrained the working of  
my handes, for my right hand was halfe  
withered vp for seuen dayes together.

Then did I perceiue (my Sonnts) that  
that befell me for Iosephes sake: where-  
vpon I repēted sone after, & besought the  
Lord to restore me my hand, & I would  
abstaine from all rancor, enuie, and folly.  
For I knew I had conceived a wicked  
thought against the Lord and against my  
father Iacob, for my brother Iosephes  
sake whom I enuied.

Enuy de-  
scribed.

1. Wylndeth  
the mynde.
2. Windereth  
sustenance.
3. prouok-  
eth murder.
4. Joineth at

Now therfore my childzen, keepe your  
selues from the spirits of error and enuy.

For enuy ouerruleth the .1. minde of eue-  
ry man, suffering .2. him not to eate or  
drinke in rest, or to do any good thing, and  
is allwayes egging him to .3. slay y partie  
whom he enuieth, and pining .4. away

at

at his prosperitie. Two yeares together mens prof-  
peritie.

I punished my soule with fasting in the feare of the Lord. For I knew that the way to deliuer me from enuie, was the A remedye  
against en-  
uie. feare of the Lord. If a man flee to the

Lord, the wicked spirite fleeth frō him, so as his minde becometh meeke, & of spiteful he becometh pitiful, bearing no grudge towarde such as loue him, and so his enuie ceaseth. And because my father sawe me sad, he asked me the cause of it. To whom I lyed, saying: I haue a paine in my stomacke: for I was sorriest of all my brothers, for that I had bene the cause of Iosephes selling into Egypt. And when

Gen. 42.

I came into Egypt, and was put in warde by him as a spie: then perceiued I that I was iustly punished, and I was not sorre for it. But Ioseph being a good man, and hauing Gods spirit in him, and being full of pitie and mercy, minded not to doe me

Ioseph  
mercifull  
to his bre-  
thren.

any harme, but loued me as well as the residue of my brethren. Therefore my children, keepe your selues from all spite and enuie, and walke in singlenesse of minde and good conscience, after the example of your fathers brother, that God may giue you grace, glory, and blessednesse vppon

Gen. 50.



# The Testament

A sure tokē  
of a good  
nature.

Properties  
of cause.

1. Corruptiō  
of life.  
2. Distempe-  
rature of  
body.

3. Smale  
sleepe.

Gen. 39.  
A token of  
a quiet  
mynde.

your heades, as you see in him. Of all the dayes of his life he did neuer cast vs in the teeth with it, but loued vs as his owne soule, and more then his owne Childzen, honoring vs, and geuing vs riches, Cattell, and corne abundantly. You therefore my childrē, loue ye one another with a good hart, and put from you the spirit of enuie: for it maketh a mans soule to  
1. grow sauage, 2. marreth his bodie, breedeth wrath & warre in his thoughtes, setteth his blond on fire, driueth him out of his wittes, and suffereth not reason to beare any sway. Moreover, 3. it taketh away his sleepe, disquieteth his minde, & maketh his bodie to tremble: for euen in sleepe some spie of imagined malice gnaweth him, combering his soule with spirites of mischief, making his bodie gaskily and his minde afrighted with trouble, and appearing vnto men as it were with a pernicious spirite, and pouring out of poiso. Therefore was Ioseph faire of face, beutifull, and comely to beholde, because no wicked thing dwelt in him: for he had a countenaunce cleare from comberaunce of minde. And now my childzen, let your hartes be meeke before the Lord, & walke right



right before men : so shall ye finde fauour  
both with God and man: and beware that  
ye fall not to whozedom. For whozedom  
is the mother of all naughtinesse, separa-  
ting a man from God, and sending him to  
Belial. For I haue seene in Enokes wri-  
tinges, that you and your children shalbe  
corrupted with whozedome, and doe Leuy  
wrong by the sword. But they shall not  
preuaile against Leuy, because he shall  
fight the Lordes battailes, & take all your  
tentes, and very selwe shalbe deuided in  
Leuy and Iuda, for he shalbe your Cap-  
taine, as my father Iacob prophesied in  
his blessinges. Beholde, I tell you all  
thinges afozehand, that I may be cleare  
from the sinne of your soules. Now if you  
put from you all enuiousnesse and all stif-  
neckednesse, all my bones shall florisse  
as a Rose in Israel, and my flesh as a Lil-  
ly in Iacob, and my saueur shalbe as the  
sent of Libanus, and my holy ones shalbe  
multiplied as the Ceders for euer, & their  
boughes shall spread out in length for euer-  
more. Then shall the seede of Chanaan  
perishe together with the remnaunt of  
Amalecke. All y Cappadocians shal pe-  
rishe, & all the Cithians shall be destroyed,

Effects of  
whozedom.

Gen. 49.

Gen. 49.

Parentes  
that teach  
not their  
children are  
accomped  
guilty.

Commodi-  
ties of con-  
corde.

Exod. 17.

C. iij.

Then

## The Testament

Then shall the land of Chani faile, and all the people goe to wrecke. Then shall all the Earth rest from trouble and all me vnder Heauen from warre. Then shall Sem be glorified, when the great Lord God of Israel appeareth vpon earth as a man, to saue Adam in him. Then shall the spirites of error be troden vnder foote, and men shal raigne ouer hurtful fiendes. Then shall I rise againe in ioy, and blesse the highest in his wonderfull workes: for God taking a body vpon him, and eating with men, shall saue men. And now my children obey Leuy, and you shalbe deliuered by Iuda: and aduaunce not your selues aboue these two tribes, for of them two shall the sauing health of God spring vnto vs. For the Lord shall set vp, of Leuy the Prince of Priestes, and of Iuda the king of Kinges, God and man. So shall he saue all the Gentiles, and the ofspring of Israel. For these things sakes I charge you to commaunde your childre, to keepe these things throughout all their generations. And Simeon making an end of these his sayinges & commaundementes to his children, slept with his Fathers, when he was of the age of a hundred

Christ prophesied, his  
humanity, &  
resurrectio.  
Iohn. 1.

The fruit  
of obediēce.  
Gen. 42.

A note for  
Parentes.



died & twenty yeares. And they laide him  
in a Coffin of wood that rotteth not, that  
they might carry his bones againe into  
Hebron, and they conueied him priuily  
in the warre of the Egyptians. For the  
Egyptians kept the bones of Ioseph in  
the kinges treasure. For their Anchan-  
ters told them, that whosoever Iosephes  
bones were caried away, there shoulde  
be such a plague of mist and darcknesse a-  
mong the Egyptians, as one brother should  
not know an other, no not euen by torch-  
light. And Symeons Childzen bewailed  
their Father according to the lawe of  
mourning, and continued in Egypt  
till the day of their departing  
thence vnder the hand  
of Moyses.

¶ The



**C**The Testament of Leuy,  
made to hys Children at hys  
death concerning Priestthoode.



*Elie sinne, be iust, rage not, geue lyght,  
Ye Preachers of Gods worde:  
For what thing els sheweth Sūne & Moone,  
Dame Venus, Wolfe, and sworde.*



*the the*



**L**he coppe of Leuyes  
wordes, namely, which  
he spake to his Chi'dren,  
concerning all y thinges  
which they should doe, &  
which shoulde happen to  
them vnto the day of iudgemēt. He was  
in health when he called them vnto him,  
for he knew before when he should dye.  
Therefore, when they were come toge-  
ther, he sayd vnto them: I Leuy was  
bred and borne in Carran, and after ward  
came with my father into Sichem. I was  
at that time but young, about xx. yeares  
old when I helped my brother Simeon to  
revenge our sister Dina against Hemor.  
Now as we were feeding of our flockes in  
Abelmaul, the spirit of the vnderstanding  
of the Lord came vppon me, and I sawe  
all men vndermining their owne wayes,  
and how vnrightheousnes had builded her  
selfe a fortreffe, and wickednesse sat vppō  
the towers thereof. And I was sorre for  
mankinde, and besought the Lord to saue  
them. Then fell there a sleepe vppon me,  
and I saw a high mountaine: It was the  
mountaine of Aspis in Abelmaul. And  
beholde, the heauens opened, and the An-  
gel

Leuy his  
birth and  
countrey.

Gen. 34.

The righ-  
teous la-  
ment for  
the wicked.

The vision  
of Leuy.

## The Testament

gel of God sayd vnto me: Leuy, come he-  
 ther: and I went from the first heauen to  
 the second, and there sawe the water han-  
 ging betwæne the one and the other. And  
 I saw the thirde heauen much brighter the  
 them both: for the heighth therof was in-  
 finite. And I said to the Angel, what mea-  
 neth this? And the Angel answered me,  
 marvel not at these things, for thou shalt  
 see fower heauens yet brighter, and with-  
 out comparison when thou comest vp  
 to them. For thou shalt stand by the Lord,  
 and be his minister, and utter his secretes  
 vnto men, and preach of the deliuerer of  
 Israell which is to come. By thee and by  
 Iuda the Lord will appeare to men, to  
 saue all mankinde in them. Thy life shall  
 depend vpon the Lord, by him shalt thou  
 haue thy fields, vineyards, fruites, golde,  
 and silver. Therfore harken as touching  
 the seven Heauens. The lowest is most  
 lowring, because it is nearest to all y<sup>e</sup> un-  
 righteousness of men. The second, hath  
 Fire, Snow, and Ice, prepared by the  
 Lordes appointment, against the day of  
 Gods rightfull iudgement. In it are all  
 the spirites of vengeaunce for the punishing  
 of the wicked. In the third are y<sup>e</sup> powers  
 of

Ministers  
 what they  
 are, & theyr  
 office.

The living  
 of the min-  
 istry from  
 whence.

The de-  
 scriptio  
 of the seven  
 heuens,  
 his vision.

- 1.
- 2.
- 3.



of hostes ordeined agaynst y day of iudgement, to take vengeance vpon the spirits of erroꝝ and of Belial. In the fourth a-  
boue these are the Saintes, for in y higher  
places dwelleth great gloꝝy in the holy of  
all holys aboue all holinesse. In the next  
vnto this are the Angels that doe seruice  
in Gods pꝛesence, and seeke his fauour in  
all the ignoraūces of the righteous. They  
offer vnto the Lord the swæte sauour of  
reasonable seruice, a sacrifice wout bloud.  
In the other that is vnder this, are the An-  
gelles that bꝛing answeres from the An-  
gelles in Gods pꝛesence. In that which is  
aboue it, are the Thrones & Potestates,  
wherin is continuall offering vp of Hym-  
nes vnto God. Therfoꝛe whensoever the  
Lord loketh vpon vs, all of vs are moued,  
yea & euē heauē, earth and the bottomles  
deepe are moued at the sight of hys great-  
nes. But the Children of men being wit-  
lesse, shall sinne and pꝛouoke the highest  
vnto wꝛath. Now therfoꝛe vnderstād that  
the Lord will excrete iudgment vpon the  
children of men. Because that men wyll  
continue in vnbeliefe and vnrighteous-  
nesse, euen when the stones shall cleaue  
a sunder, the Sunne be darckened, the  
waters

A prophesie  
of y<sup>e</sup> fulne-  
ness Jewes  
at y<sup>e</sup> passion  
of Christ.

A minister  
of him selfe  
is not righ-  
teous.

A minister  
what he  
should be.

Mat 5.

Christ bys  
passion pro-  
phesied.  
Math. 26.

waters dreyed vp, the fire quake, and all creatures be troubled at the faintyng of the inuisible spirites, and at the spoylyng of hell in the passion of the Highest: therefore shall they be condemned to punishment. The highest then hath heard thy prayer, to separate thee from vnrigh-  
tousnesse, and to make thee his sonne and seruaunt and a minister in his presence, a Lanterne of knowledge to lighten Iacob thoroughly, & to be as a day Sunne among the children of Israel, and vnto thee & thy seede shall the power of blessing be geuen, till God visite all nations in the bowels of the mercy of his sonne for euer. Neuer-  
thelesse thy sonnes shall lay their handes vpon him to crucifie him, and for thys cause is wisdomie and vnderstanding geue  
thee, to geue thy children knowledge of hym, because that if they blesse hym, they shall be blessed, and they that curse hym shall perishe in his sight. And the Angel opened vnto the gates of heauen, and I saw the holy Temple, and the highest sitting on the throne of glory, and he sayd to me: Leuy, I haue geuen thee the blessings of y<sup>e</sup> priesthood, till I come my selfe to dwell in the middes of Israel. Then the Angel brought



brought me downe to the earth, and gave  
me a shield and a sword, saying: execute  
vengeance in Sichem for Dina, & I will  
be with thee, for God hath sent me. And Gen. 34.  
at that time I slew the sonnes of Hemor,  
as it is written in the tables of heauen.  
And I said vnto him, Lord I pray thee tell  
me thy name, that I may call vpon thee in  
the time of my trouble. And he answered,  
I am an \* Angel which excuseth Israel, Christ our redeemer.  
that he might not be stricken for ever, be-  
cause all wicked spirites lye in waite for  
hym. Afterward, being waked as it were  
out of sleepe, I blessed the most Highest, &  
the Angel that excuseth the offspring of Is-  
rael, and all righteous men. And when  
I came to my father, I founde an Asp of  
brasse, wheruppon the hill took the name  
of Aspis, which is hard by Gebat on the  
right side of Abyla. And I layde vp these  
sayinges in my hart. I counselled my fa-  
ther and my brother Ruben to perswade  
the sonnes of Hemor to be circūcised, be-  
cause I was zelously greued for the abho- The seale  
of a minis-  
ter.  
mination which they had wrought in Is- Gen 34.  
rael. For first of all I killed Sichem, and  
then Simeon killed Hemor, and after vs  
came our brethren, who smote the Citie  
wyth

## The Testament

Gen. 34.

Gen. 49.

\*The man-  
ner not the  
doinge re-  
buked.

The sinne  
of the Si-  
chemites.

1. Raped  
Dina.

2. Persecu-  
ted straun-  
gers.

Gen. 12.

3. Rauished  
their wiues

the edge of the sword. When my Father heard of it he was angry, because they had receiued circumcision, and were killed afterward, and therfore he delt otherwyse with vs in blessing. For we sinned \* in doing it against his will, and he fell sicke the same day. But I knew that the Lord intended euill vnto the Sychemites, because they had heretofore purposed to haue done y<sup>e</sup> like vnto Sara, as they did to our syster 1. Dina. But God letted them. And they persecuted our father 2. Abrahā as then a straunger, and caried away his cattel, & furthermore did beat Ieblae very sore who was bozne in his house. After the same manner delt they with all other straungers, taking 3. away their wiues frō thē by force, & drining y<sup>e</sup> mē thēselues out of their cōtrye. For which cause y<sup>e</sup> wzath of the Lord came vpon them in the end. And I sayd to my Father: Syr, be not offended, for God will bring the Chananites to nothing before thee, and geue their land vnto thee, and vnto thy holy one after thee. For from henceforth Sichem shall be called the Citie of soles, because that as men doe scozne soles, so haue we scozned them for their working of folly in Israel.



Israell in taking away our sister to defile  
 her. Then came we into Bethel, & there  
 when I had sacrificed thre score and ten  
 dayes together, I sawe the thyng a  
 gayne as I had seene it before. And I saw  
 seven men in white rayment saying vnto  
 me: Up, put on the stole of Priesthode, Gen 35.  
 the Crowne of righteousness, the Heaso- The mini-  
stery descri-  
bed.  
 nall of vnderstanding, the Robe of truth,  
 the Breastplate of faith, the Bytre of holy- Exod. 28.  
Leuit. 8.  
 nesse, and the Ephod of prophesie. And so  
 euery of them bringing some thing wyth  
 hym, did put them vpon me, saying: Be  
 thou henceforth the Lordes Priest, thou  
 and thy seede for euermore. The first an-  
 nointed me with holy oyle, & gaue me the  
 scepter of iudgement. The second washed  
 me with cleane water, and fed me with  
 bread & wine, that is to wit, with the holy  
 of holyes, & clothed me with a holy & glo-  
 rious Robe downe to the ground. The  
 thirde did put vpon me a silken garment,  
 lyke an Ephod. The fourth girded me  
 with a girdle like to purple. The fifth  
 gaue me an Olive bough full of fatnesse.  
 The sixth did set the Bytre of Priesthode  
 vpon my head. And the seventh filled my  
 handes with incense, to the intent I should

## The Testament

The three  
blessinges  
of y<sup>e</sup> famely  
of Leuy.

Christ hys  
humanitie  
prophesied:

I distribu-  
ting exclu-  
deth a sole  
receauing  
of the Sa-  
cramentes.

erecute the office of Priest vnto the Lord. And he sayd vnto me : Leuy, vnto thee principall thinges is thy seede appointed of God: namely to be a signe of the glorious Lord that is to come, and he that beleueth shalbe y<sup>e</sup> first. The great lot shal not fall vpon him. The second shalbe in priest-  
hoo<sup>d</sup>. And the third shal haue a new name, because a kyng shal rise vp in Iu-  
da and renue my Priesthoo<sup>d</sup>, accordyng to the figure of the Gentiles among all nations. But the commyng of hym is vn-  
utterable, as who shalbe the Prophet of the highest, borne of the seede of our Fa-  
ther Abraham. All the pleasaunt thinges of Israel shalbe geuen to thee and to thy seede, and ye shall eate all that is fayre to see to, & thy seede shal distribute the Lords Table, and of them shalbe hygh Priestes, Judges, and Scribes : for in their mouth shall the holy thinges be kept. When I awoke, I perceiued that this vision was lyke y<sup>e</sup> other, and I layd it vp in my hart, and shewed it not to any man liuing vpon earth. The first two dayes I and Iuda went to our Grandfather Isaac, and he blessed me accordyng to all the sayinges of the visions that I had seene, but he would  
not



not goe with vs vnto Bethel. But when we came to Bethel, my Father Iacob saw in a vision concerning me, that I should be their Priest before the Lord. And he rose in the morning and tythed all thinges to the Lord by me. Then came we to Hebron to dwell there, and by & by Isaac called me to expound the lawe of the Lord, according as Gods Angel had shewed it me, and he taught me the lawe of Priestthode, Sacrifices, Burnt offerings Exod. 29. Firstlinges, freewill offeringes, and offerings for health. Leuit. 1. 2. 3. Every day he taught me vnderstanding, and called vpon me continually before the Lord, saying: my sonne geue no eare to the spirit of fornication, for he will follow thee and defile the holy thinges by thy seede. Therfore take thee a wife in thy youth, such a one as hath not any blemishe nor vncleannesse, nor is of the kindred of the Allophilles or of the Gentiles. And before thou enter into the holpes, wash, and likewise ere thou sacrificest, and also when thou hast done. Offer vnto the Lord the frutes of the twelue trees that are ener greene as my father Abraham taught me to doe: and the fruite of all cleane beastes, & of cleane fowles

An exhortation for ministers.

A minister may be married. Leuit. 21.

He must come with a pure minde to execute his office.

Leuit. 1. 2. 3. 4. 5.

D. g.

fowles

## The Testament

A comfort  
for godly  
parentes.

The realm  
plagued  
whose my-  
nistry is  
wicked.

Gen. 46.

Leuy his  
progeny.

1.

foyles offer thou in sacrifice. Likewise offer by the firstborne of all thinges, and the first frutes of the vyne, and sprinckle all thy sacrifices with salt. Now therfore my sonnes, keepe ye all the thinges that I commaund you: for whatsoeuer I haue heard of my fathers, that haue I tolde vnto you. I am cleare from all the wickednesse and sinne which you shall commit to the end of the world. Ye shal worke wickednesse against the sauour of the world, & ye shall seduce Israel, stirring by much euill against him from the Lord, and dealing wickedly with him, so that Ierusalem shall not continue by reason of your naughtinesse. The veyle of the Temple shalbe rent asunder to discouer your foulnesse, and ye shall be scattered as prisoners among the Heathen, and be scorned, cursed, and troden vnder foote. Neuerthelesse, the house which the Lord shall chuse shall be called Hierusalem, as the booke of Enoch the righteous conteyneth. Therfore when I was xviij. yeares olde, I tooke a wife whose name was Melcha, and she conceived and bare me a Sonne, and called his name Gershon, because we were but straungers in our land: For  
Gershon



Gershon signifieth banishment. Now I  
 knew of him that he should not be of the  
 chiefe degree. The second was Caath,  
 who was borne in the xxxv. yeare. I saw  
 a vision Eastward, how all the congrega-  
 tion stood by aloft, and therefore I called  
 his name Caath, which signifieth the be-  
 ginning of greatnesse and learning. The  
 third was Merari, who was borne in the  
 five and fifteth yeare of my lyfe: and be-  
 cause his mother was hardly deliuered of  
 him, shee called him Merari, which is as  
 much to say, as my bitternesse. And in the  
 threescore and fourth yeare of my life, was  
 my daughter Iochebed borne in Egypt: Exo. 1. 6.  
 and so was I honorable among my bre-  
 thren. Also my sonne Gershon tooke a  
 wyfe, which bare him Libny and Shimi.  
 The Sonnes of Caath were Amram,  
 Yshuar, Hebron and Vziel: and y<sup>e</sup> sonnes  
 of Merari were Mahaly and Mushi. In  
 the fourescore and fourteenth yeare of my  
 lyfe, Amram tooke to wife my daughter  
 Iochedeb, because that he and shee were  
 borne both on one day. I was eyght yeare  
 olde when I entered into the land of Cha-  
 naan: and eyghtene yeare olde whe I en-  
 tered the office of Priestthoode. At eyght

D. iij.

and

Leuy made  
 priest at 18.  
 yeares.

Patriarche

## The Testament

Harped  
at 28.

A note for  
Parentes.

Blessinges  
of y learned  
minister.

wisdom a  
precious  
Tuell.

and twentie yeares I tooke a wife, and at  
fortye yeares olde I entered into Egypt.  
And behold, ye be now my childrens chil-  
dren in the third generation. Ioseph dy-  
ed in the hundred and tenth yeare. And  
now my chilozen, I warne you feare  
the Lord your God with all your hart, &  
walke plainely in all things, according to  
his Law. Moreover, bring up your childre  
in learning, that they may haue understa-  
ding by reading the Law of God without  
ceasing, all their life long. For whosoever  
knoweth Gods law shall be honored, and  
go he wheresoeuer he will, he shalbe no  
straunger. Also he shall haue mo frendes  
then his foresathers had, & many shalbe  
glad to serue him, and to heare the lawe  
at his mouth. My sonnes, deale rightfu-  
ly vpon earth, that ye may finde heauen,  
and solue good thinges in your mindes,  
that ye may finde them in your life. For  
if ye solue euill thinges, ye shall finde  
and reape all maner of comberaunce and  
trouble. Get ye wisdom in the feare of  
God: For if captiuitie come, and Cities  
and countreyes be destroyed: golde and sil-  
uer and all possessions perishe, but none  
can take away the wyse mans wisdom,  
saue



same onely the blyndnesse of vngodlinesse  
 and sinne: For his wisdom shall become  
 a shield to him among hys enemies, and  
 make a straunge countrey to be as his owne  
 home, and cause hym to finde friendship  
 in the midst of his foes. If he teach and  
 doe such thinges, he shall sit with kynges  
 as did our brother Ioseph. And truly my  
 children, I know by the writings of E-  
 noch, that in the end ye shall doe wicked-  
 ly, laying your hands most spitefully vpon  
 the Lord, and through you your bre-  
 thren shall be confounded, and made a  
 scorning stocke to all nations. Howbeit  
 our father Israel is cleare from the wic-  
 kednesse of the high Priestes, which shall  
 lay hand vpon the Sauour of the world.  
 The heauen aboue the earth is cleane, &  
 you be the lyghtes of the Heathen, as the  
 Sunne and the Moone. What shall all the  
 Heathen doe, if you be ouerdarkened  
 wyth wickednes, and bring cursednesse  
 vpon your countryfolke, for whose sakes  
 the lyght of the world is put into you, to  
 inlighte all men withall: This light of the  
 world shall you wilfully flea, and teach  
 commaundementes contrary to the righ-  
 teousnes of God. We shall purloine the

Sinne  
 blindeth  
 wisdom.

Commodi-  
 ties of wis-  
 dome.

Christ hys  
 death and  
 spitefulnesse  
 of y<sup>e</sup> Jewes  
 prophesied.  
 Math. 27.

Ministers  
 what they  
 are.

An exhor-  
 tation to  
 Ministers.

## The Testament

The wicked priests  
hoode and  
their misery  
described.

1. Sam. 2.

A prophesie  
of their de-  
struction.

Lordes offeringes, and filch away peeces  
of it. Before ye doe your sacrifices to  
the Lord, ye shall steale away the choycest  
thynges, and eate them disdainefully  
wyth Harlotes, teachyng Commaunde-  
mentes of conetousnesse. Ye shall defile  
marrýed women, and inforce maydens  
in Hierusalem. Ye shall matche your  
selues wyth Whores and Harlotes, ye  
shall take the daughters of the Heathen  
to wyfe, purifyng them wyth vnrighte-  
ous purifyng, and your minglyng shall  
be as Sodome and Gomorre, and ye  
shall be swolne wyth wickednesse in the  
Priesthoode, in so much that ye shall dis-  
daynfully laughe the holy thynges to  
scorne, not onely vauntynge your selues  
agaynst men, but also beyng puffed vp  
wyth pryde agaynst the Commaunde-  
mentes of God. For thys cause shall  
the Temple which the Lord shall haue  
chosen be vndoubtedly left desolate in un-  
cleannesse, and you your selues become  
captives to all nations, and be lothed and  
abhorred among them, and receiue end-  
lesse shame and confusion through Gods  
rightfull iudgement: and all that see you  
shall shunne you. And were it not for our  
fathers



fathers Abraham, Isaac, & Iacob: there should not one of my seede be left vppon earth. Furthermore, I know by y<sup>e</sup> booke of Enoch, that you shall goe astray by the space of threescore and ten weekes, and desfile the Priesthoo<sup>d</sup>, staine the sacrifices, destroy the lawe, despise the sayinges of the Prophetes, srowardly persecute righteous folke, hate the godly, abhorre the sayinges of sothfast men, and call hym Hereticke that goeth about to renue the Lawe by the power of the Hyghest: and in the end ye shall kill hym out of hand, as you thinke, not knowing that he shall rise agayne, and so shall ye receiue hys innocent bloud wilfully vpon your owne heades. For his sake shall your holy places be left desolate, which you shall haue defiled, euen by vtter forswearing, and your dwelling shall not be cleane, but you shall be accursed amōg the Heathē, & despayre shall bere you, tyll he visite you againe, & mercifully receiue you through \*faith & water. And for asmuch as ye haue heard of the thre score and ten weekes, heare ye also of the Priesthoo<sup>d</sup>. For in euery Iubiley shall be Priesthoo<sup>d</sup>. In the first Iubiley the first annoynted into the Priest.

Marke the right portraiture of the shaueling generation.

Christ and his members.

\* Ergo, faith & the holy Ghost iustificeth, & not merites

## The Testament

2. Priesthooðe shall be great, and talke to  
God as to his father, and his Priesthooðe  
shall be full of the feare of the Lord, & in  
the day of hys gladnesse he shall ryse vp  
to the saluation of the world. In the se-  
cond Iubiley, the annoynted shall be co-  
ceiued in the heauinesse of the beloued  
sozt, and hys Priesthooðe shall be honou-  
rable, and he shall be glozified among all  
3. men. The third Priest shall be taken  
4. vp in so:row, and the fourth shall be in  
griefe, because the multitude of iniqui-  
ties shall be layd vpon him, and thzough-  
out all Israell euery man shall hate hys  
neighbour. The fifth shall be held fast  
5. in darcknesse, and lykelwise the sixth and  
6. the seuenth. And in the seuenth shall be  
7. such abhominacion befoze God and man,  
as I can not expzeſſe, howbeit that the  
doers therof shall be knowne. For thys  
cause shall they be in captiuitie and cor-  
ruption, and their land and substaunce  
shall be destroyed: but in the fifth weeke  
they shal retorne into their desolate coun-  
trei, and renue the Lordes house. In the  
seuenth weeke, shall come Idolatrous  
Priestes, couetous warriours, vnright-  
eous Scribes, and filthy abusers of men  
chil

**Note.**



children and beastes. After that the Lord hath sent vengeance vpon them in the priesthode, then will God raise vp a new priest, to whom all the Lordes word shal be opened: and he shal execute true iudgement vpon earth many dayes, and hys starre shall rise in heauen. As a king shall he shead forth the light of knowledge in the open sunshine of the day, and he shal be magnified ouer all the worlde, and be receaued and shine as the sunne vpon the earth, and driue away all darchnesse, and there shalbe peace vpon all the earth. In his dayes the heauens shall reioice, the earth shalbe glad, the cloudes shalbe merre, the knowledge of the Lord shalbe poured out vpon the earth as the waters of the seas, and the angels of glorie that are in the Lordes presence shall reioice in him. The heauens shalbe opened, and out of the temple of glorie shall sanctification come vpon him with the fathers voice, as from Abraham the father of Isaac, and the glorie of the highest shalbe spread out vpon him, and the spirite of vnderstanding and sanctificatiō shal rest vpon him, whereof he shal geue abundantly and mightely to his children in truth for euer.

Christ and  
his true  
ministry  
described.

Christ ligh-  
teneth the  
worlde.

## The Testament

No priest-  
hoode shall  
succeede  
Christ.

Christ vā-  
quisheth  
sinne.

Christ is  
our propiti-  
ation.

Christ ge-  
ueth power  
to vs, to  
treade  
downe spi-  
rites.

more, and there shall none succēde him from generation to generation, worlde without end. In his priestthoode all sinne shall come to end, and the vnrighteous shall cease from their naughtinesse, but the righteous shall rest in him, & he shall open the gates of Paradise, and stay the threatening sword against Adam, and feede the Lambes with the fruite of lyfe, and the spirite of holines shalbe in them. He shall binde bp Belyall and geue hys owne childzen power to tread down hurtfull spirites, and the Lord shall reioice in his childzen, and accept them as his beloved for euermore. Then shall Abraham Isaac, and Iacob be glad, and then shall I and all Saintes reioice. Now my childzen ye haue heard all. Therefore chuse vnto you either light or darchnes, either the law of the Lord, or the workes of Be-  
lial, and we answered our Father, say-  
ing: We will walke before the Lord ac-  
cording to his law. And our Father sayd,  
the Lord is witnesse, and his Angels are  
witnesses, and I am a witnesse, and you  
your selues are witnesses of the wordes  
of my mouth: And when we had answer-  
ed we will be witnesses, Leuy rested  
with



with this charge geuen vnto his chyl-  
dren. And he stretched out his feete, and  
was put to his fathers, when he had liued  
a hundzeth and seuen and thirty yeares,  
and they layd him in a Coffin, and  
buried him afterward in He-  
bron, besides Abra-  
ham, Isaac and  
Iacob.

*FINIS.*

¶ The



**¶** The Testament of Iuda,  
 made to his Children at hys  
 death concerning valiauntnesse,  
 couetousnes, and fornication.



Loe here the blessed Princely state  
 Of Iuda, suffering not hys mate:  
 The Scepter, Lyon, Purse and Crowne,  
 Betoken glory and renowne.





**T**he coppe of all the sayinges of Iuda whych he spake to his childzen, at the tyme of his death, when they were come together befoze him, he said

unto them. I was my fathers fourth sone and my mother called me Iuda, saying: I thanke the Lord for that he hath geuen me a fourth sonne. I was swift of fote & painfull in my youth, and obeyed my father in all things, and blessed my mother and my mothers sisters. And whē I came to mannes estate my father Iacob prayed ouer mee saying: thou shalt be a king and prosperous in all thinges. Behold, God gaue me grace in all my workes both abroad and at home. Upon a time I saw a Hinde and ran after her and caught her, and made meate of her for my father. Also I outran the hoes, and ouertooke all thinges that were in the fieldes inso much that I caught a wilde mare and tamed her, I plucked a kid out of the mouth of a Beare, and taking him by the paw ouerthrew him, and rent asunder all wilde beastes that turned vpon me as if I had been

Iuda his exhortation.

Gen. 29.

The dutie of childzen.

Valiantnesse & gifte of God.

Gen. 49.

1.

2.

3.

The manhoode of Iuda.

## The Testament

4. been a dogge. I encountred with a wilde Boare, and ouerrunning him tare him in peces.
5. In Hebron a Bastardlyon leapt vpon a Dogge, and I catching him by the taile flung him away by and by, and hēe brast asunder in the borders of Gare. A
6. wilde Bull was feeding in the fieldes, and I tooke him by the hornes, and swinged him about, and finally killed him. There
7. came two kinges of the Chananites armed vpon our flockes, and much people with them, and I alone running to the flocke slept to king Sur, and striking by his legges ouerthrew him, & so slew him.
8. Also I killed another king named Thaphes sitting on his horse, and so scattered
9. all their people. I ouertooke king Achor, a Giant on horsebacke, shooting foreward and backward: and throwing a stone of threescore pound weight vpon his horse I ouerthrew him and killed him, and fighting two houres with Achor, at length I claue his shield and maimed his fete, and finally slew him. As I was pulling of his brestplate behold, eight of his frendes assailed me, wherevpon I filled my handes with stones, & flinging them at them with a sling, slew folwe of them, and put the other



ther sower to flight. Also our father Iacob slew y Giant Beelisa king of all the kinges, who was mighty and hounge, of the stature of twelue cubites. By reason wherof, feare fell vpon them, and they left their fighting against vs. For thys cause my father was carefull of me when I was in any battell with my Brethren. He saw in a vision concerning me, that the Angell of strength followed me euery where, to the intēt I should not be ouercome. The second handsell was a greater battell to vs than that which we had at Sichem, in so much that in fighting valiantly with my brethren, I chased a thousand men, and slew of them two hundred persons, and sower of their kinges, and following after them scaled the wall of their Citie, and there slew two kings mo, and so we deliuered Hebron, and led the all away as prisoners. The next day we went to a strong walled and vnappoachable Citie called Areca, which threatened to kill vs. Therfore I and Gad went to the eastside of the Citie, and Ruben and Leny to the West and Southside. They that stode vpon the walles, supposing there had bene no mo but Gad and I, did

The batt-  
antnesse of  
Jacob.

9.

## The Testament

10. set fiercely vpon vs, while in the meane time my brothers that lay in scale, brake out vpon the other two sides, and scaling the wall with ladders, entered the Citie ere our enemyes wist it, and so we wone it by the sword, & set fire vpon the tower, and burnt it vp with such as were fled vnto it. As we returned, the men of Tassie lay in waite for our pray, & took it with our children. But we followed them to Tassie and slew them, and burned the Citie, spoyling all that was in it. And while
11. I was at the waters of Gureba, we fell vpon the men of Iobell that came against vs in battell, and slew and spoyled both them and also their complices that came to their ayde from Selon, so as we gaue them no respit to returne againe vpon vs.
12. The fifth day after there came men from Machir to fetch away our prisoners, whō we met in battell, notwithstanding that they were a mightie hoste, and slew them before they could get vp to the place that they came from. And when we came to their Citie, their women tumbled downe stones vpon vs from the toppe of the hill whereon their Citie stode: But I and Simeon coasting to the backside of the towne,



13.

14.

folwe, got to the higher places, and destroyed the whole Citie. The next day it was tolde vs that the Cities of two kings came against vs with a huge hoste. Therfore and Dan, feigning our selues to be Amorrians & fellows with them, went into their Citie, and taking the enterances in the dead time of the night, did set the gates wide open to our brethren that came after vs, by meanes wherof we destroyed them and all that they had, and when we had sacked the City, one did cast downe the three walles thereof. Then went we to Thamua, which was the refuge of all the kings for their warres. Where being angry for a hurt y<sup>e</sup> I toke, I charged vpon those that stode aboue me: but they threw downe stones out of slings vpon me, and shot arrowes at me, and had killed me, but that my brother Dan rescued me. Therfore we came running vpon them in a rage, and put them all to flight, and they passing by an other way, went and sued humbly to my father, who made a couenaunt with them, so as we did them not any more harme, but receaued them into league with vs, and redelivered them all their prisoners. The build-

E.g.

des

## The Testament

ded I Chamima, and my father buildes  
Rambahel. Twenty yeares olde was I  
when thys warre was made, and the  
Chananites were afraide of me and my  
brethren. I had much cattel, and my chief  
Herdman was Yran of Odellā, in whose  
company I saw Barsa king of Odellam,  
who made vs a feast, and with much in-  
treatance gaue me his daughter Bethsue  
to wife, which brought me forth Er,  
Anan, and Sylon, of which three God  
slew two childlesse. For Sylon liued, of  
whom some of you be the children. My fa-  
ther and we made eightēne yeares peace  
with his brother Esau and his children.  
When the eightēne yeares were past, af-  
ter our cōming out of Mesopotamia, in  
the fortieth yeare of my life, Esau our fa-  
thers brother came vpon vs with a great  
and strong host, and was slaine by y bow  
of Iacob, and conueyed away dead vnto  
mount Scir. We also followed vpon the  
children of Esau, but his Citie was strong  
with high walles and gates of yron and  
brasse, so as we coulde not enter into it,  
howbeit, we did shut them vp within it,  
and besieged it. Now when they shewed  
not themselves abroad in twentie dayes  
together



together, I put my helmet vpon my head  
and in sight of them all set by a ladder, &  
scaling the wall slew fower of their noble  
men with a stone of the weight of three  
talentes. The next day Ruben and Gad  
went in and slew three score other. Then  
they offered peace, and we by our fathers  
aduice receaued them to tribute. And they  
gaue vs two hundred quarters of corne,  
five hundred Bates of oyle, and a thou-  
sand and five hundred measures of wine,  
vntill we went downe into Egypt. After  
this my sonne Her maryed Thamar of  
Mesopotamia the daughter of Aram.  
Now Her was a wicked iuy and doubt-  
ed of Thamar, because she was not of  
the land of Chanaan. Therefore the An-  
gell of y Lord slew him y third night after  
his marriage, when he had not yet copu-  
led with her by reason of his mothers sub-  
teltie, and so he dyed in his naughtinesse,  
for shee was loth that he should haue had  
any children by her.

When Anan was mariagable, I  
gaue Thamar vnto him, and he also of a  
spite companied not with her, notwith-  
standing that hee liued a full yeare wyth  
her. And when I threated him, then he

Her and A-  
nan slaine,  
for not v-  
sing the be-  
nefit of  
lawfull ma-  
riage.

## The Testament

accompanied with her, but yet by his mothers commaundement he let his seed fall vpon the ground, and so he also died in his wickednes. I minded to haue geuen her vnto Silon also, but my wyfe Bethsue would not suffer me. For she spited Thamar because she was not of the daughters of Chanaā, as her self was, now I knew that þe offspring of Chanaā was mischieuous, but yet did youthfull fancye blinde my hart, and as I beheld her pouring out wine I was deceined by drunkennes and fell in loue with her. Upon a time while I was away, she married Silon to a woman of Chanaā, which her deede when I vnderstode I cursed her in the bitternes of my soule, and so she died in the wickednes of her sones. A two yeaeres after these thinges as I went to shere my sheep, Thamar decking her selfe like a Bride, sate her downe at a gate of the Citie. For it was the custome of the Amorites that their Brides do set them selues forth at the gates of their Cities, by the space of seven dayes together, to be abused in fornication. I therfore being drunken with þe waters of Horeb, knew her not by reason of wine, in so much that her beautye toge-

Fornication  
 a fruite of  
 drunkennes.

Gen. 38.

An intol-  
 lerable cu-  
 stom of the  
 Amorites.

Apparell,  
 beuie, and  
 wine, pro-  
 uoketh  
 vbozedom.



together with the attire in decking of her  
 selfe deceined me, and thereupon turning  
 aside vnto her, I sayd, shall I come in vnto  
 thee: and she answered, what wilt thou  
 geue me: and I gaue her my staffe, and  
 my girdle, and the crowne of my king-  
 dome. Upon my cōpanying with her, she  
 conceiued afterward, I not knowing my  
 selfe to haue been the doer thereof, would  
 haue put her to death for it. But she ha-  
 uing kept my pledges in store, shamed me  
 with them, and when I had heard myne  
 owne words of her in secrete which I had  
 spoken to her when I lay with her in my  
 drunkennes, I could not put her to death  
 because it was of the Lordes doing, but  
 I touched her not any more to my dying  
 day. For when I had done this abhomi-  
 nation in Israell, leass she might worke  
 wiles with me, I sayd I would fetch my  
 pledges againe of her. But when I inqui-  
 red for her, the townsmen sayd there was  
 no bride in their Citie, because she came  
 from another place and had sit there but a  
 litle while, and shee deemed that no  
 man knew of my going in vnto her. Af-  
 terward we came into Egypt to Ioseph,  
 because of the dearth. Six & forty yeares

Fornicatio  
 is chargea-  
 ble.

Happy are  
 they that ca-  
 reafe from  
 doing ill.

## The Testament

olde was I, when we came hether & thre  
score and thirtene yeares haue I lyued  
here. And now my sonnes heare me your  
Father, in all thingesthat I charge you  
withall, & keep ye all my sayinges, in do-  
ing all maner of righteousness befoze the  
Lord, and in obeing the comāndements  
of the Lord God, & walke not after your  
owne lustes, nor after the conceites of  
your owne mindes, in the pride of your  
hartes, nether glozy you in the workes of  
the strength of your youth, because it is  
sinfull in the sight of the Lord. For in as-  
much as I glozped in my battels, and bp-  
braided my brother Ruben with Billa,  
my Fathers wife, because no face of any  
beautifull woman, had yet deceiued me,  
therfoze the spirite of fondnes and forni-  
cation fell vpon me, so as I was ouertake  
both in Bethsue the Chananite, and in  
Tamar the wife of mine owne sonnes.  
And I sayd to my father in law, I haue  
made my father priuie to the matter, and  
therfoze I will take thy daughter to my  
wife. Hereupon he shewed me an infinite  
masse of Golde, in his daughters behalfe,  
(for he was a king) and decking her with  
golde and pearle, willed her to poure out  
wine

It is sinfull  
for any man  
to glozy in  
his felicitie.

See what  
it is to bp-  
braid men  
their vice.



Wine to vs at the supper . The beauty of the woman and the wine together , dazed mine eyes , and voluptuousnes did so darcken mine vnderstanding , that I fell in loue with her and brake the commaundement of God and of my fathers , & tooke her to wife . According to the intent of my hart , the Lord paide me home for it : for I had no ioy of the children that I had by her . Now therfore my children , be not drunken with wine , for wine turneth a mans vnderstanding away from the truth , and kindleth in him the fire of lust , leading his eies into error , in so much that wine is as a seruant to y<sup>e</sup> spirit of lechery , to further the feeding of the minde wyth voluptuousnes , and so those twaine bereue a man of all power . For if a man drinke wine till he be drunken , hee traineth his minde into the filthy thoughtes of lechery and kindleth the body to carnall copulation . And if desired occasion serue , sinne is wrought without shame . Such a thing is wine my sonnes , for a drunken man is ashamed of nothing . Behold it made both me and Thamar to do amisse , so as I blushed not at the multitude in the Citie , but went aside vnto her in the sight of all me ,

and

Children y<sup>e</sup> marry w<sup>th</sup> out consent of parentes plagued.

Discommodities of wine.

1. Blindeth vnderstanding.

2. Seruant of lechery.

Fruite of drunkenness.

A drunken man is shameles.

An example.

## The Testament

who ought  
to drinke  
wine.

Properties  
of a dronke  
man, is filthy  
mouthe, and  
wicked  
deede.

Discom-  
fortes of  
whoredom.

and committed a great sinne in discou-  
ring the vncleane priuities of mine owne  
sones. Through drinking of wine I was  
not ashamed to breake Gods commaun-  
dement in taking a woman of Chananie  
to wife. Wherefore my sonnes, hee that  
drinketh wine hath need of discretion, and  
the discretion that euery man ought to vse  
in drinking of wine is that he be ashamed  
to ouerdrinke himselfe. For if he passe  
that bond, he forgoeth his vnderstanding,  
and cleaueth to the spirite of error, which  
causeth the dronken man to talke filthely  
and to do wickedly, and not to be asha-  
med, but to boast of his lewdnes thinking  
it to be good. He that committeth whores-  
dome is bereft of his libertie, and becom-  
meth a bondslaue of lechery, and cannot  
get out of it againe, after the same maner  
that I was made naked. For I gaue o-  
uer my staffe, that is to say, the stay of my  
tribe: and my girdle, that is, my power: &  
my crowne, that is, the glory of my king-  
dome. Howbeit, repēting these thinges, I  
forbare all wine and flesh vnto mine olde  
age, and was vtterly vnacquainted with  
all mirth. And the Angel of God shewed  
me that women should from time to time



ouermaſter all men, as well kinges as  
kaiſes, and bereaue great men of their  
gloꝝy. Foꝛ the pouertie of a pooꝛe man is  
a greater fence to him then is the ſtrength  
of a mightie man. Therfoꝛe my children,  
keepe measure in dꝛinking, foꝛ there are in  
it foure noiſome ſpꝛites, that is to wit:  
of concupiſcence, of hartburning, of leche-  
ry, and of filthy gaine. If ye dꝛinke wine  
merilie in y<sup>e</sup> feare of y<sup>e</sup> Lord with ſhame-  
faſtnes ye ſhall liue. But if ye dꝛinke  
without regard of ſhame, & feare of God,  
then turneth it to dꝛonkenneſſe, and diſho-  
neſtie ſtealeth in. And if ye dꝛinke none  
at all, then ſhall ye not ſinne, neither in  
ſlaunderous wordes, noꝛ in quareling,  
noꝛ in rapling, noꝛ in bꝛeache of Gods  
Commandementes, neither ſhall ye pe-  
riſhe befoꝛe your tyme. Foꝛ wyne diſclo-  
ſeth the ſecretes of God and man vnto  
ſtraingers, like as I betrayed the ſecrets  
of God and of my father Iacob to Beth-  
ſue the Chananite, which God hath foꝛ-  
bidden to be diſcloſed. Alſo wine is a cauſe  
of warre and ſeditiō. Moꝛeouer, I charge  
you my ſonnes that you loue not money,  
ne looke vpon the beutie of women: foꝛ  
money and womanly beutie made me to

Fewer noꝝ  
ſome ſpꝛites  
ſolow dꝛon-  
kenneſſe.

1. Concupi-  
ſcence.

2. Hartbur-  
ning.

3. Lechery.

4. Couetouſ-  
neſſe.

Abſtinence  
from w<sup>h</sup>

what e.  
moſt  
it beſt.

1. It ſh.  
reth not.

2. It quarel-  
leth not, noꝝ  
rapleth.

3. It bꝛea-  
keth not the  
Command-  
ementes.

4. It peri-  
ſheth not be-  
foꝛe the tyme.

ouerſtote

## The Testament

Obedience  
to parentes  
how profit-  
table.

The discom-  
modities of  
conetoul-  
nes.

1. Full of  
pride.

2. Merciles.

3. Disquieteth  
the soule.

4. Consumeth  
the body.

5. Consumeth  
Gods holy  
word.

ouershotte my selfe in Bethsue the Chas-  
nanite. And I am sure that these two  
thinges shall corrupt mine offspring, and  
marre the wise men of my linage, & hurt  
the kingdome of Iuda which God hath  
geuen me for obeying my father, for I  
neuer repnyed at my father Iacobs com-  
maundement, but did whatsoeuer he bad  
me. And Abraham the father of my fa-  
thers blessed me to fight for Israel, and so  
did Isaac blesse me likewise: and I know  
that the kingdome shall stand by me. But  
I haue read in the bookes of Enoch the  
righteous, that ye shall worke wickedly  
in the latter dayes. Therefore my childre,  
keepe your selues from lechery and coue-  
tousnes, and geue eare to your father Iu-  
da, for those thinges withdraw men from  
Gods law, and blinde the vnderstanding  
of their mindes, & teach them. 1. pride,  
neither suffer they any man to shew mer-  
cy. 2. to his neighbour. They bereue hys  
3. soule of all good thinges, and holde it  
done in paines and sorowes. Also they  
disappoint him of his sleepe, 4. and con-  
sume his flesh. Finally. 5. they hinder  
Gods sacrifices, neglecte his blessings,  
disobey the speaking of his Prophetes,  
and



and are offended at the worde of godly-  
 nesse: for these two passions are contrary  
 to the Commaundementes of God. He  
 that serueth them cannot obey God, be-  
 cause they dazell mens mindes, & waite  
 abroad as well a nightes as of dayes. My  
 children, couetousnesse leadeth me to ido-  
 latry. For through doting vpon money,  
 it calleth them Gods which are not, and  
 compelleth the infected partye to grow  
 most vilely out of kynde. For monyes  
 sake I lost my children, and had not the  
 penance of my fleshe, and the humbling  
 of my soule, and the prayers of my father  
 Iacob bene: I had dyed as now without  
 children. But the God of my fathers be-  
 yng mercifull & full of compassion, knew  
 that I sinned through ignorance. For  
 the Prince of error had blynded me, and  
 I ouershot my selfe as a fleshly man, and  
 being corrupted with sinne, knew not  
 mine owne infirmitie, but thought my  
 selfe to be inuincible. Know ye therefore  
 my sonnes, that two spirites doe wayte  
 vpon a mā: that is to wit, y<sup>e</sup> spirit of truth  
 & the spirit of errour, & in the middes be-  
 twene them is set the spirit of vnderstan-  
 ding of the mynde, whose propertie is to

in

The coue-  
 tous and le-  
 cherous can  
 not feare  
 God.

Idolatri  
 the fruite of  
 couetous-  
 nes.

Two spi-  
 rites waite  
 vpon a mā.

## The Testament

incline which way it listeth. The things that belong both to truth and vnto truth are wrytten in the brest of mā, & God knoweth euery whit of it, and none of all mē's woꝝkes can be hidden at any time from him, because all the pꝛiuities of mens hartes are wrytten befoꝛe the Lord, and the spirit of truth beareth witnessse of all thinges and accuseth all, and he that sinneth hath a burning in his hart, and cannot lift vp his face to his iudge. And now my childꝛen, lone ye Leuy, that ye may abide & exalt not your selues aboue him, least ye perishe. The Lord hath geue vnto me the kingdome, and vnto him the Pꝛiesthoode, and hath put the kingdome \* vnder the Pꝛiesthoode. Vnto Leuy is geuen the Pꝛiesthoode, and vnto Iuda the kingdome, and God hath put þe kingdome vnder the Pꝛiesthoode. Vnto me he hath geuen the thinges that are vpon the earth, and vnto \* him the thinges that are in heauen. As farre as the heauen surmounteth the earth, so farre both the \* Pꝛiesthoode surmount the kingdome that is vpon the earth. \* For the Lorde hath chosen him aboue thē, to approche vnto him, and to eate of his Table, and to

\* In respect that beauey thinges are better then earthly, not in eternall rule and goꝛnment.

\* Ergo iure diuino the pope ca chalēge no earthly power.

\* Not in power & rule, but in the excellēcy of the office appertaining to God.



to take the firstlinges of the children of  
 Israell, and thou shalt be as a Sea to  
 him. For lyke as in the Sea both righte-  
 teous and vnrightheous are in daunger,  
 and the one sort are caught prisoners, and  
 the other sort are enriched: euen so shall  
 all kinde of men be hazarded in thee, some  
 sinking in misery, and other some floting  
 in prosperitie. For in thee shall raigne  
 great Whales, which shall swallow vp  
 me as fishes, and bring free mens sonnes  
 and daughters into bondage. They shall  
 take away mens houses, Landes, Cat-  
 tell, and money by force, and wrongfully  
 feede Rauens and other greedy folwles  
 wyth many folkes fleshe, and they shall  
 prosper in naughtinesse, and be crafted  
 thzough couetousnesse, and there shall  
 be false Prophetes like stormes, which  
 shall persecute all righteous men. But  
 the Lord shall set them together by the  
 eares amonge themselves, and there  
 shall be continuall warres in Israell, and  
 my kyngdome shall bee knitte vp in  
 straungers, tyll the Sauour of Israel  
 come, euen tyll the commyng of the  
 God of ryghteousnesse, that Iacob  
 and all Nations may rest in peace,  
 and

Tirantes &  
 wicked me  
 described &  
 prophesied.

Mutual  
 discorde is a  
 plague for  
 Tirantes.

Christ pro-  
 phesied.

## The Testament

and he shall maintayne my kingdome in peace for euer. For the Lord hath sworn to me that the kingdome of me and of my seede shal neuer faile world without end.

But I am very sorry my children, for the filthynesse and trechery, & idolatry which ye shall worke against the kingdome, by following Witches and Coniurers, by bowing your daughters to deccitfull deuils, by making them inchauntes, charmers, and strumpets, and by intermedling your selues with the abominations of the heathen, for the which thinges the

**Note this**  
ye that seek  
after witt-  
ches for lost  
goodes.

**The misery**  
of Ierusa-  
lem.

1. Famine.
2. Pestilence
3. Death and sword.
4. Besiegement.
5. Deuouring dogges.
6. Dailye reproch.
7. Losse and paine of eyes.
8. Slaughtre of childre.
9. Rauishing of wyues.
10. Burning of the temple.
11. Desolation of the countrey.
12. Captiuitie.

Lord shall bring vpon you .1. famine .2. & pestilence, death and 3. sword, wrathfull .4. besiegement and .5. deuouring dogges, reproch of .6. freindes and foes, losse & .7. payne of eyes, slaughter 8. of your children, rauishing .9. of your wyues, spoyle of your goods, the burning .10. of your Temple, the desolation .11. of your countrey, and the .12. captiuitie of your selues among all

nations, which shall gelde some of you to make Eunukes for their wyues. But if ye returne to y<sup>e</sup> Lord with hartie .1. repentance and humilitie, and walke in  
all

**A remedy**  
for all these.  
1. Repen-  
taunce.



all the .2. Commaundementes of God: 1. Obedie  
 he will visite you with mercy, and lo-<sup>ence.</sup>  
 uingly deliuer you from the bondage of  
 your enemies. After this shall rise amōg  
 you a Starre out of Iacob, and a man  
 shall spring out of my sēde, which shall  
 walke as the day sunne of righteousness  
 among the Childzen of men, in peace,  
 meekenesse, and righteousness, and no  
 sinne shall be found in him. The heauē  
 shall open vpon him, to poure out the spi-  
 rit of blessednesse vpon him from the Fa-  
 ther, and he shall shed out the spirite of  
 grace vpon you, and you shall be his chil-  
 dzen in truth, walking in his first and last  
 Commaundementes. This is the of-  
 spring of the most High God, and the  
 wellspring of life to all fleshe. Then shall  
 the scepter of my kyngdome shine bright,  
 and out of your roote shall spring the bes-  
 sell of planting, in whom shall growe vpon  
 the rod of righteousneūe to the Gentiles,  
 to iudge and saue all such as call vpon  
 him. After this shall Abraham, Iaac,  
 and Iacob, rise vpon againe to life, and I  
 and the Princes my brethzen, shall be  
 your Scepter in Israell. Leuy first, I  
 nert, Ioseph the thirde, Benjamin the  
 fourth,

The most  
 heauenly  
 benefite of  
 Christ bys  
 second co-  
 ming.

## The Testament

fourth, Symeon the fifth, Isachar the sixth, and so all the rest. And the Lorde hath blessed vs: Leuy shall be the messenger of my p[re]sence, Symeon the power of my glory, Ruben heauen, Isachar the earth, Zabulon the Sea, Ioseph the mountaynes, Beniamin the Tabernacle, Dan the Lightes, Nephtalim the Deputyes, Gad the Day sunne, and Aser an Oliue tree. And there shall be one people of the Lord, and one tounge, and there shall be no more the false spirite of Belial, because he shall be cast into endlesse fire. They that are buried in sorrow shall rise in ioy: and they that were poore for the Lordes sake, shall be made rich. They that suffered penurye, shall haue plentie, and they that were weake, shall be made stronge. They that dyed for the Lordes sake, shall wake vp vnto life, and runne in Iacob, yea they shall runne skipping and leaping, and they shall flye as Eagles for ioy. But the vngodly shall be sorrowfull, and the sinners shall mourne, and all people shall glorifie the Lord for euer. Therfore my children, keepe all the lawe of the Lord, for there is hope for all such as walke a right.

A sweete  
comfort for  
the godly  
Christian.  
Mat 5.  
Note.

The blessed estate of  
the elect after  
death.



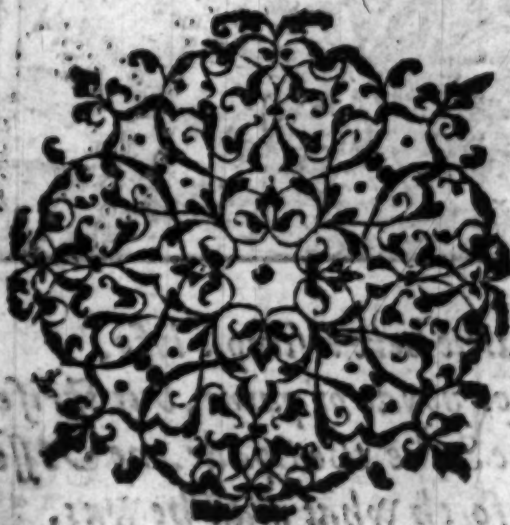
right. A hundred and nineteene yeares  
olde doe I die in your sight. Let none of  
you bury me in costly clothes, nor rippe  
my belly, for so will rulers doe: but ca-  
rye me backe into Hebron with you.

Iuda would  
no sumptu-  
ous buriall.

With these wordes Iuda dyed: and  
his children doing in all thinges  
as he commaunded them,  
buried hym w<sup>th</sup> hys  
fathers in Hebron.

FINIS.

F.ii. ¶ The



The

**T**he Testament of Isachar,  
made to his Children at hys  
death, concerning a single hart.



Learne here a simple lyfe,  
No voyde of paine, but Strife:  
The Sutte, the Spade, the Ass,  
Set forth what man he was.



The Testament of Isachar 38



**T**he coppe of Isachars  
wordes. He calling his The exhortation.  
childzen about him sayd  
vnto them: Ye childzen  
of Isachar heare your fa-  
ther, and harken to the  
wordes of the beloued of the Lord. I am  
Iacobs fifth sonne, in the reward of Ma-  
drake. For Iacob brought Mandrakes Gen. 30.  
out of the feeld, & Rachell meeting him  
tooke them of him. Therat Ruben wept,  
and at his noyse my mother Lya came  
out. Now the Mandrakes were swete-  
sented apples which the Land of Aran  
bringeth forth in hygh countries by the  
waterualleyes. And Rachel sayd, I will  
not geue thee these apples, bycause they  
shall help mee to childzen. Now there  
were twos of these apples. And Lya sayd,  
doth it not suffice thee that thou hast got-  
ten away the husband of my virginite,  
but that thou wilt haue this also? Shee  
aunswered, let Iacob lie with thee to night  
for thy sonnes Mandragoras. Lya sayd  
vnto hir, doe not boast nor brag, for Iacob  
is myne, and I am the wife of his youth.  
And Rachel aunswered, how so, was he  
not

## The Testament

not first handfasted vnto mee, and serued  
hee not our father fowerteene yeaeres  
for mee? What shall I do to thee? for  
many are the wyles and policies of me,  
and guile goes forward vppon earth.  
If it had bin otherwise, thou shouldest  
not haue sene Iacob in the face at this  
day. For thou art not his wife, but wast  
guylefully put to him in my sted. My fa-  
ther deceyued me, & coueying me away by  
night, suffered me not to see him. For had  
I bin there, this had not come to passe.  
Wherefore take thee one Mandrake, and  
in lew of the other I graunt thee him for  
one nyght. And Iacob knew Lya, who  
conceiuing bare me, and called my name  
Isachar bycause of the hyze. The an An-  
gell of the Lord appeared vnto Iacob, &  
sayd that Rachell should beare but two  
sonnes bycause shee had forsaken the com-  
panie of hir husband and chosen continen-  
cie: and if my mother Lya had not geuen  
the two Apples for his companie, shee  
should haue borne eyght children, wher-  
as by reason of that, shee bare but six, and  
Rachel two, bycause God visited her in  
the Mandrakes. For he knew that shee  
desired to copanie with Iacob for issues  
sake,

Copulatio  
for issue and  
not for lust,  
onely God  
blesseth.



sake, and not for lust of pleasure. For shee  
 layd vp the Mandrake and deliuered it to  
 Iacob the next day, & therfore God heard  
 Rachell in the Mandrakes, bycause that  
 although shee had a mind to them, yet shee  
 eate them not, but offered them to the  
 priest of the most highest which was in  
 those dayes, and layd the vp in the Lords  
 house. Therfore my childre, whē I came  
 to mans state, I walked with an vpꝛyght  
 hart, and became baylyf of husbandrie to  
 my fathers, and brought them the frutes  
 of their Landes in their dew seasons, and  
 my father blessed mee when he sawe how  
 I walked playnly and simply. I was no  
 busibodie in my doings, I was not hurt-  
 ful nor spiteful to my neighbour, I railed  
 not vpon any man, neither dyspraysed I  
 the lyfe of any that walked in single-  
 nesse of mynde. By reason hereof when  
 I was xxx. yeares old I tooke a wife, by-  
 cause laboz had consumed my strength. I  
 neuer knew the pleasure of a woman  
 through watōnes, but my laboz made me  
 to sleepe soundly, & my father did alwayes  
 reioyce of my simplicitie. For what-  
 soeuer paines I tooke, first of all I offered  
 all the first frutes and the first ingendred

Conti-  
 nēcie a beau-  
 tifulfull orna-  
 ment in a  
 woman.

The godly  
 life of Isa-  
 char and his  
 true dea-  
 ling.

An example  
 for godly  
 Chudren.

A paterne  
 of a vertuo-  
 ous lyfe.

The first  
 dutie of  
 chudren be-  
 longeth to  
 God, the se-  
 cond to

cat. parentis.

## The Testament.

**L**iberalitie  
to the poore  
with a sin-  
gle hart, is  
comédable.

**W**ith a  
plaine dea-  
ling man &  
the Lord is  
pleased.

**A** single  
harted man  
described,  
who and  
what he is.

**C**uriousitie  
either in  
Gods se-  
crets or our  
neighbours  
matters  
blamed.

cattell to the Lord by the priest, and then  
gaue my father the rest, & the Lord dub-  
led his benefites in my handes. **Y**ea and  
Jacob him selfe perceyued well that god  
wrought w<sup>th</sup> my playne dealing. **F**or vnto  
euery poore mā, & vnto euery mā in ad-  
uersitie gaue I of y<sup>e</sup> frutes of the earth w<sup>th</sup>  
a single hart. And now my childre harkē,  
& walk in singlenes of minde, for I know  
that the Lord is very wel pleased with it.  
**T**he singleharted mā coueteth not golde,  
vndermineth not his neyghbour, lusteth  
not after diuersitie of meates, desireth not  
shift of apparell, nor behighteth himselfe  
long tyme, but only hath an eye to Gods  
will, & the spirits of erro<sup>r</sup> can doo nothing  
against him. **F**or he can no skill to enter-  
teine a fayre woman, least he should de-  
file his owne mind. **W**ath ouermastreth  
not his wit, enuye melteth not his soule,  
neyther doth his minde runne couetously  
vpon gayne. **F**or he leadeth an vpight  
lyfe, and beholdeth all things w<sup>th</sup> a single  
eye, excludi<sup>ng</sup> all hurtfulnesse of wo<sup>r</sup>ldly  
erro<sup>r</sup>, least he should ouerse<sup>e</sup> any of the  
commandementes of God. **T**herfore  
my children keepe Gods lawe, and hold  
fast playnnesse, walke on in innocencie,  
and



and be not too inquisitive of Gods secrets Learne you  
 of your neighbours doings: but loue children of  
 God & your neighbour, pity the poore and the earth.  
 weake, bow downe your backs to husbandry, & laboꝝ in tilling of y<sup>e</sup> earth in all mā-  
 ner of husbandry, offering presents to the  
 Lord with thankesgeuing, who blesseth  
 the earth with increase and new spring  
 of frutes, as hee blessed all holy men from  
 Abel to this day. For there is none other  
 portion geuen ther then of the fatnesse of  
 the earth, whose frutes come by paines-  
 taking, for our father Iacob blessed mee  
 with the benefites of the earth, and the  
 firstelinges of frutes. Leuy and Iuda are  
 glorified of the Lord among the children  
 of Iacob. For God hath planted himselfe  
 in them, geuing to the one the priesthode  
 and to the other the kingdome. There- Obedience  
 fore obey ye them, and walke plainly and playne  
 as our father Iacob did. For vnto Gad dealing com-  
 it is geuen to destroy the temptations of mended.  
 Asraell. My children, I know that in the  
 last dayes your childre shal forsake plain-  
 nesse, and cleaue to couetousnes, let goe  
 innocencye and follow lewdnesse, leaue  
 Gods commaundementes and sticke vn-  
 to Belyal, geue ouer husbandry, and gad  
 after

## The Testament

**A plague  
for disobe-  
dience.**

**Speedy re-  
pentance af-  
ter sin plea-  
seth the  
Lord.**

**The inno-  
cency of  
Isachar.**

**A godly  
patterne to  
follow.**

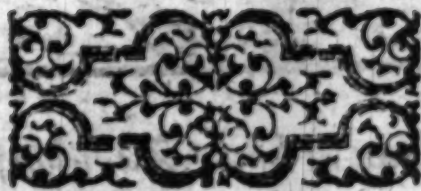
**Markē you  
Landlords,  
learne you  
wealthy of  
the earth.**

after wicked devices, and therefore shall they be scattered among the heathen, and become bondslaves to their enemies. Wherefore warne your childre of it, that if they sinne, they may returne quickly to the Lord, for he is mercysfull and will deliuer them, and bring them home agayne into their owne lande. I am now an hundred and two and twenty yeares old, and I know not any deadly sinne vpon me. I haue not knowen any woman but my wife, neither haue I committed whoresome in the lust of mine eyes. I haue not dranke wine vnto dronkenness, neither haue I coueted any pleasant thing of my neighboures. There hath been no guile in my harte, neither hath there any lying gone out of my lips. I haue bene sorze with euery man that was in beaupnesse, and geuen my bread to the poore. I haue not eaten my meate alone, nor remoued the boundes & buttels of landes. I haue bene pitifull all the dayes of my life, and dealt truely in all cases. I haue loued the Lord with all my strength, and all men as mine owne childre. My sonnes, if you also doe the like, all the spirites of Belial will flye from you, and nothing that mischieuous



chionous men can doe against you, shall  
haue power ouer you. You shall bring all  
wilde beasts in subiection to you, because  
ye haue the Lord of heauen with you, if  
ye walke with men in singlenes of hart.  
And he willed them to carry his bodye in-  
to Hebron, and to bury him there in the  
caue with his fathers. Thus he stret-  
ched out his fete and dyed in a  
good age, hauing all his lim-  
mes strong and sound  
and slept the sleep  
of all the  
world.

¶ The



The Testament of Zabulon,  
made to his children at his death,  
concerning compassion and mercy.



The poore man at home, Zabulon fed,  
The straungers unknowne also clothed:  
When Ship did saile,      But gaue him wit,  
God did not fayle,      To gouerne it.



The Testament of Zabulon. 42



**H**e charge that Zabulō gaue to his childre in the hundreth and fourtenth yeare of his lyfe two and thirty yeares after the decease of Ioseph.

This exhortation whē it was geue

And hee sayd vnto them, heare ye me ye sonnes of Zabulon, a good gift to my father and mother. For when I was begotten, my father was greatly increased in sheepe and cattle, by reason of the good lucke that he had through y<sup>e</sup> straked rods. I wist not my children, I wist not that I sinned in those dayes. For I considered not that I dealt wickedly through ignorance in Iosephs case, and moreover concealed it with my brothers, frō our father, howbeit that I wept much for it in secret, for I was afrayd of my brothers, because they had all conspired together to kil him with the sword that should be tray that secrete. Neuerthelesse when they would haue killed him, I besought them most earnestlye with teares, that they would not doe such wickednesse. For Simeon & Gad, came vpon Ioseph to haue killed him, & Ioseph falling vpon his knees, sayd vnto

Gen 30.

Remorse of conscience, & pathwaye to godlines.

The lone of Zabulon toward Ioseph.

## The Testament

vnto them, haue pitie vpon me my bre-  
 thre, haue pitie vpon the bowels of our fa-  
 ther Iacob. Lay not your hands vpon me  
 to shed innocent blood, for I haue not  
 sinned against you. If I haue done amisse  
 nurture me with chastisement, but lay  
 not your handes vpon me for our father  
 Iacobs sake. Upon his saying of these  
 wordes, I being moued with compassion  
 came & wept, and my hart melted with-  
 in me, and all the substance of my bow-  
 els were loosened vpon my soule. Also  
 Ioseph wept, and I with him, and my  
 hart trembled, and the ioyntes of my bo-  
 dy quaked, and I was not able to stand.  
 And when he saw me weeping with him,  
 and them comming towarde him to kill  
 him, he fled behinde me, and besought  
 them to pitie him. Then Ruben step-  
 ping in, said: my brethren, let vs not kill  
 him, but let vs cast him into the drye pit  
 that our fathers digged and found no wa-  
 ter in it. For God suffered no water to  
 spring vp in it, because it should be a saue-  
 garde for Ioseph, and so Gad did, tyll  
 they solde him to the Ismalites. Thus  
 gaue I no consent to the sinne agaynst  
 Ioseph, but Symicon, Gad, and sixe o-  
 ther,

A good co-  
 sciēce re-  
 fersh no try-  
 all.

Howe be-  
 twene bre-  
 thre is as a  
 precious  
 opntment.

Mutuall  
 loue is mu-  
 tuall safety.



ther of my brothers taking monye for Ioseph, bought shooes with it, for themselves, their wiues, and their Children, saying: Let vs not eate it, because it is the price of our brothers bloud, but let vs tread it vnder our fete, because he sayde he should raigne ouer vs, & we shall see what his dreames wil come vnto. Therefore in the scripture of Enokes law, it is written of him that would not raise vp seede to his brother, I haue loosed Iosephes shoo. For when we came into Egypt, the young men unbuckled Iosephes shooes at the gate, and so we worshipped Ioseph as if he had bin Pharao, and not onely worshipped him, but also kneeled downe before him with blushing, and so were put to shame before the Egyptians, for afterward the Egyptians heard of all the yll that we had done vnto Ioseph. After the laying of him in the pit, my brothers set meate vpon the Table to eate. But I mourning for Ioseph did fast no meate by the space of two dayes & two nightes together, neither would Iuda eate with them, but had an eye to the pit, because he feared lest Symeon and Gad should step thether and kil him.

When

A figure of  
trechery &  
cowntousnes  
of Iudas.

Read what  
27.

The will of  
the Lord  
preuenteth  
mans pollicie

The vngodly re-  
ioyce in  
their wis-  
kednes.  
the godly  
inourne.

Iuda careful  
for his bro-  
ther.

## The Testament

Ruben bys  
loue toward  
Ioseph.

Marke the  
wicked pol-  
licy of the  
vngodly.

When they sawe that I ate nothyng,  
they set me to keepe him till he was sold.  
He was in the pitte thre dayes and thre  
nights without repast ere he was solde.  
Ruben hearing that he was solde in his  
absence, rent his garmentes, and wept,  
saying: how shall I looke my father Ia-  
cob in the face? And therewithall taking  
monye he ranne after the marchantmen,  
but he could not finde them: for they had  
left the kynges high way, and were gone  
away apace by bye lanes, and Ruben eat  
no meate that day. Dan therefore com-  
myng vnto him, sayd: wepe not, neither  
be sad for the Boy, for I wote what we  
may say to our father Iacob. We wyll  
kill a kyd, and staine Iosephes coat with  
the bloud of it, and say to him: See if this  
be thy sonnes coat or no. For when they  
intended to sel Ioseph, they stripped him  
out of our fathers coat, and put vpon him  
an olde coat of a bondseruaunt. Simeon  
had gotten his coat and woulde not deli-  
uer it vs, but was minded to haue cut it  
in peeces with his sword, and he was an-  
gry that he was yet aliue, and that he had  
not slaine him. Then all my brethren ris-  
ing by together, sayde vnto him: why  
shouldest



Shouldest thou not geue it vs, seeing that thou onely art the worker of thys myschiefe in Israell? Whereupon he gaue it them, and they did as Man had counselled.

And now my Children, I warne you keepe the Lordes Commaundements, be mercifull to your neighbours, and haue inward compassion towards all, not onely men but also beastes. For in that respect the Lord blessed me, in so much that when all my brothers were sicke, I escaped without sicknesse. For God knoweth euery mans intent. Therefore my Children haue compassion in your bowels, because that as any man dealeth with his neighbour, so will God deale with hym.

For the Childre of my brothers fell sicke also and dyed for Iosephes sake, because their fathers pitied him not, but my children were preserued without sicknes as you know. And whyle I was vpon the sea coast of Chanaan, I fell to fishing for my father Iacob, and whereas many others were drowned in the sea, I abode unhurt, I was the first that made a fisher boate to float on the sea, for God gaue me vnderstanding and wisdom therein, so that I did set vp a mast in the boate, and

Zabulon his exhortatio.  
Compassio  
is to be shewed as well to beastes as to men.

The vnumercifull punished, both they & their childre

Fishers boates first inuented by Zabulo, but God gaue y wisdom.

Gen. 49.

G. I.

fastned

## The Testament

The singu-  
lar compas-  
sion of Za-  
bulon.

Note.

Zabulo hys  
mercy in  
geuing  
foode.

A mercifull  
deede to  
cloth the  
naked.

fastened a sayle to the middes of the wod,  
and casting along the shore in it, I fished  
for my fathers household till wee came  
into Egypt: and for pitiees sake I gaue of  
my fishing to euery straunger that I met  
with. If there were any forreiner bozne,  
or any sicke bodie, or any aged person, I  
boyled my fishe and dressed it well accor-  
ding to euery mans neede, and caried it  
to them, comforting them and hauing  
compassion with them. And therfore God  
made mee to catch much fish in the Sea.  
For he y giueth his neighbour, receiueth  
the thinges multiplied of the Lord. Fieue  
yeares did I fish, geuing to euery man  
that I saw, and seruing all my fathers  
house sufficiently. In haruesttyme I fish-  
ed, and in wintertyme I fed sheepe with  
my brothers. Now will I tell you what  
I did. I saw a miserable man in the deepe  
of winter, and hauing compassion vpon  
him, I stole a garment priuily out of my  
house, and gaue it the naked man. You  
therefore my childzen, take pitie indis-  
ferently of all men, and shew mercy with  
the thinges which the Lord geueth you,  
and deale them abroad to all men with a  
good hart. And if ye haue not wherewith,  
to



to succour the needie out of hād: yet haue  
compassion on him with inward mercy.  
I know that my hand forslowd not to  
gene to him that wante, and to spend the  
time with him, insomuch that I haue  
walked aboue seven furlongs with such a  
one weepng, and my hart yurned vpon  
him for cōpassion. You therfore my chil-  
dren, haue earnest and inward mercy to-  
wards all that are in misery, that God  
hauing pitie vpon you may be mercifull  
to you lykelike. For in the last dayes  
God will send his mercy vpon the earth,  
and wheresoeuer he findeth inward and  
harty mercie, there will he dwell. For  
looke how much mercie man sheweth to  
his neighbour, so much will God shew to  
him againe. Now when we came dolwe  
into Egypt, Ioseph mynded not our e-  
uill dealing with him, but when he saw  
me, it made his hart yirne. Whom loke  
ye vpon, my children, and learne to for-  
get the harme that is done to you. Loue  
ye one another, & do not one of you think  
vpon anothers ill dealing, for that brea-  
keth vnitie, and displaceth all kinred,  
and troubleth the mind. For he that is  
mindfull of harme past, hath not the

Habilitie  
wanting.  
inward cō-  
passion ser-  
ueth.  
A rare ex-  
ample of a  
mercifull  
hart.

God dwels  
leth in mer-  
cifull harts.

Ioseph re-  
warded  
good for  
euill.

G. y.

bow:

## The Testament

He that is  
mindfull of  
injuries is  
not merci-  
full.

Apt simili-  
tudes.

An exhor-  
tation to  
concorde.

The end of  
discord is  
misery.

bowells of mercy. Marke the water and see how it washeth away the sand when the stones and timber are remoued asunder. And if a brooke be draue into many streames, the earth sucketh it vp and it commeth to nothing: and so shall you, if you be deuiced among your selues. Therfore deuide not your selues into two heades: for all thinges that God hath created haue but one head a peece. He hath geuen a man two shoulders, two handes and two fete: but yet doe all the members obey one head. I know by the wytyngs of my fathers, that in the last dayes ye shall depart from the Lord, and be deuiced in Israell, folowing two kynges, workyng all abhominacion, and worshipping all maner of Idols, and your enemyes shall take you prisoners, and you shall sit among the heathen in all miserie, tribulation and sorow of minde. And afterward you shall remember the Lord, and repent, and he shall turne you agayne: for he is mercifull and full of compassion, and thinketh not vpon the lewdnes of the children of men, bycause they be flesh and the spirits of error beguyle them in all their doings. After this  
shall



shall God himselfe rype vp vnto you, the light of righteousness & holiness, and mercy are in his punishments. He shall redeeme all me from the bondage of Belial, & all y<sup>e</sup> spirites of error shall be trode downe, and he shall turne all nations to y<sup>e</sup> following of him, & ye shall see God in the shape of man, for God hath chose Ierusalem, and God is his name. Nevertheless, by the wickednes of your words, you shall prouoke him to wrath, & ye shall be cast of, till y<sup>e</sup> time of full finishing. And now my children, be not sad for my death, neither be ye out of hart because I leaue you. For I shall rise vp againe among you, as a captaine in y<sup>e</sup> midst of his children. And I shall reioyce in the midst of my tribe, among as many as haue kept y<sup>e</sup> lawe of the Lord & the commandments of their father Zabulon. But as for y<sup>e</sup> wicked, God shall bring euerlasting fire vpon them, & destroy them for euer. I returne to my rest, as my fathers haue done: now feare you y<sup>e</sup> Lord your God, w<sup>th</sup> all your strength all y<sup>e</sup> dayes of your life. As he had spokē these words he fell a sleepe to his singular benefite: and his sonnes layd him in a coffin, and carying him backe againe vnto Hebron, buried him there with his fathers.

A prophesie  
of Christ.

The hope  
of y<sup>e</sup> resur-  
rection a pres-  
ent comfort  
at y<sup>e</sup> death  
of our  
friends.

The state  
of y<sup>e</sup> wicked  
at the lat-  
ter day.

The

¶ The Testament of Dan,  
made to his Children at his  
death, concerning anger and lying.



*The Serpent  
Wyth weapon,  
And Dan declare: } The intent  
Of those men,  
That wrathfull are.*



The Testament of Dan. 47



**T**he coppe of Dan his  
words which he spake to  
them in his last dayes.  
In the hūdzred and fūe &  
twēteth yeare of his life,  
he called his Trybe vnto  
hym, and sayd: Ye childre of Dan, heare  
my sayinges, and geue hēde to y<sup>e</sup> wordes  
of your fathers mouth. I lyked in my hart,  
and shewed in my whole lyfe the thing  
that is good: for truth ioyned with  
right dealing pleaseeth God well. I haue  
hated hurtfull thinges, as lying and an-  
ger, because they teach a man all maner  
of naughtynesse. I confesse vnto you my  
children this day, that I was glad in my  
hart at the death of Ioseph that true and  
good man, and reioyced at the selling of  
him, because our father loued him more  
than vs. For the spirite of spitefulnesse &  
pride said vnto me: Thou art his sonne  
as well as he. And one of the spirites  
of Belial wrought with me saying: Take  
this sword and slea Ioseph with it, and  
when he is dead thy father shal loue thee.  
This was the spirit of spitefulnes which  
counseled me to deuoure Ioseph, as the

Hart & out-  
ward pro-  
fession must  
be cōsociate.

Lies & an-  
ger, good  
scholima-  
sters of e-  
uill life.

Selfe loue  
thinketh  
himselfe as  
good as o-  
ther.

Deceit of  
prerogative  
causeth to  
murder.

G. iij.

Leopard

## The Testament.

Man pur-  
poseth but  
God dispo-  
seth.

A wrathfull  
man liuely  
described.

1. He accōp-  
teth his pa-  
rentes as e-  
nemies.

2. He know-  
eth not hys  
brother.

3. He obiecth  
not the my-  
nistier.

4. He regar-  
deth not the  
righteous.

5. He cōside-  
reth not hys  
friends.

Leopard deuoureth a kid. But the God of our father Iacob did not put him into my hāds, nor suffer me to finde him alone that I might dispatch two Scepters in Israel by committing that wickednesse. And now my Childzen, I tell you of a truth, that vniuerselle ye keepe your selues from the spirite of lying and wrath, and loue truth and long sufferance, ye shall perishe. Wrath is blynde my childzen, and no wrathfull man looketh truth in the face, because that although they were

1. his father and mother, yet doth he be-  
holde them as his enemies. Though he  
be his brother, yet he 2. knoweth hym  
not: though he be the Lordes. 3. Prophet  
yet obeyeth he him not: though he be a  
4. righteous man, yet he regardeth hym  
not, and though he be his 5. friende, yet  
he considereth it not. For the spirite of  
wrath besetteth him with the snares of  
erroz, blynding his naturall eyes, and  
dimming the eyes of his mynde by false-  
hoode, and geuing to him a sight of hys  
owne making. And wherin bleareth he  
his eyes? In hatred of hart. For he ge-  
ueth him a selfwilled hart agaynst hys  
brother, to spite him and enuy him. My

sonnes



sonnes, wrath is mischeuous, for it becometh a soule to the soule, & subdueth the bodye to it selfe by ouer mastering the soule, and geneth power to the bodye to worke all wickednes. And whē the soule hath wrought, it iustifieth the thing done because it seeth not.

Therefore he y is wrathfull, if he be a man of might hath treble power in his anger. 1. One through the helpe and furtherance of his seruantes. 2. Another of his riches, wherthrough he perswaueth and ouercommeth in vnrightheousnes: and third of the nature of his owne body which of it selfe worketh euil. And though he that is angry be a poore man yet hath he his naturall power doubled. For the sayd spirit doth alwayes further his wickednes, by causing his dedes to be matched with lying. Therefore consider the power of wrath how vaine it is. For he is bitter in speech, & walketh at Satā's ryght hand, that his dedes may be wrought in vnrustinesse and lying, for Satan doth first of all sting him by speech, and when he hath once pricked him forewarde, he strengtheneth him by dedes, and troubleth his vnderstanding with bitter nippes and losses,

The partes of  
wrath.

A wrathfull  
man worketh  
3. wayes.  
1. By seruantes.  
2. By riches.  
3. By himselfe.

3. Instrumentes of  
wrath.  
1. Bitter  
speech.  
2. Violent  
handes.

## The Testament

**Remedye  
against  
wzath, is  
forbearing  
of wzodes.**

**The effecte  
of impati-  
ence.**

losses, and so prouoketh his minde to ex-  
cessiue wzath. Therfore when any man  
speaketh against you, be not moued to  
anger: and if he praise ye as good men, be  
not puffed vp, nor chaunged into volup-  
tuousnes and sternnesse of countenaunce.  
For when a mā heareth a thing that mis-  
liketh him, first it tickleth him & stingeth  
his minde, so that he thinkes he hath iust  
cause to be angry. Now therfore my chil-  
dren, if ye fall into any losse & hinderance,  
be not out of patience, for the spirit of im-  
patience maketh me to lust for the thing  
that is forgoone, and to be angry for y<sup>e</sup> wat  
of it. Beare your losses willingly, and be  
not out of quiet for it: for vnquietnes in-  
gendzeth anger and vntruth: and it is e-  
uill to haue a double face. Anger and vn-  
truth talke one to another, to trouble the  
vnderstanding. And when the minde is  
combred with disdeine, the Lord depar-  
teth from it, and Belial getteth the domi-  
nion of it. Therfore my children, keepe  
the Lords commaundementes & lawes, es-  
chew vntruth and hate it, that the Lord  
may dwell in you, & Belial flee from you.  
Speake euery of you the truth to his  
neighbour, that ye fall not willingly into  
incom-



incomberaunce, and so shall ye be in quiet,  
 and ye shal haue y<sup>e</sup> God of peace, & warre  
 shall not preuaile against you. Loue the  
 Lord all your life long, & loue ye one an  
 other with a soothfast hart. For I am sure  
 that in y<sup>e</sup> latter dayes ye shall depart fro  
 the Lord & walke in all naughtines, wor-  
 king the abominations of the Gentiles,  
 and haunting wicked women in all leud-  
 nes, through the working of deceitfull  
 spirits in you. For I haue read in Enoch  
 that Sathā is your prince, and that all y<sup>e</sup>  
 spirites of fornication & pride, shall plys  
 themselves in laying snares for the chil-  
 dren of Dan, to make them sinne before  
 the Lord. But my children, sticke ye vn-  
 to Leuy, and loke vpo<sup>n</sup> him in all thinges.  
 The childre of Iuda shall snatch away o-  
 ther mens goods like Lyons through co-  
 uetousnesse. For this cause shall ye be led  
 away with them into captiuitie, and there  
 receiue all the plagues of Egypt, and all  
 the malice of the Heathen: wherupon ye  
 shal returne to the Lord & obtaine mercy,  
 and he shal bring you into his holy place,  
 and proclayne peace to you. The Lords  
 saving health shal spring vp vnto you out  
 of the tribes of Iuda and Leuy. He shall  
 make

He prophes-  
 sieth their  
 wickednes.

A note for  
 couetous-  
 nesse.

Repentaunce  
 obtaineth  
 mercy.

A prophesie  
 of Christ  
 his huma-  
 nitie.

archis

## The Testament

Christ liuely  
described

make warre against Belial, and geue our  
young men the victoꝝ in reuengement.  
He shall deliuer the imprisoned soules of  
the Saintes frō Belial, and turne your  
vnbeleuing hartes to the Lord, and geue  
euerlasting peace to such as call vpon him.  
The Saintes shall rest in hym, and the  
righteous shal reioyce in the new Hieru-  
salem, which shall glorifie God for euer.  
Hierusalem shal no more be wasted, nor  
Israell led into captiuitie, because the  
Lord shalbe cōuersant among men in the  
middest of it, and the holy one of Israell,  
shall reigne ouer them in lowlinesse and  
pouertie, & he that beleueth in him, shall  
certainly reigne in heauen. Now my chil-  
dren feare the Lord and beware of Satan  
and his spirites: And draw neare vnto  
God, and to the angell that ercusethe you,  
for he is the mediator betwene God and  
man, to set peace in Israell. He shal stand  
against the kingdome of the enemye, and  
therfore will the enemye labour to ouer-  
throw all that call vpon the Lord: for he  
knoweth that whensoeuer Israell decay-  
eth the shall his enemies kingdome come  
to an end. But y<sup>e</sup> said angel shal strengthen  
Israel, that he come not to an euill end.

Christ is  
our media-  
tor.

Christ affli-  
ceth his in  
all tempta-  
tions.

At



At that time shall Israell depart from iniquitie, and the Lord shall visite such as do his will. In all places of Israell and among the heathen his name shall be the sauour. Therefore my childzen keep your selues from all noisome dealinges, and put from you wrath, and all vntruth. Loue truth and mildnes, and looke what you haue hearde of your father, deliuer it ouer to your childzen, that the father of nations may receaue you. For hee was soothfast, longsuffering, meeke, lowlye, and a teacher of Gods law by his owne workes. Therefore departe from all vnrighteousnesse, that ye may sticke to the righteousness of the Lordes law, and burye ye me by my fathers. In saying these thinges he kissed them and slept the sleepe of the worlde. And his sonnes buried him laying his bones by Abraham, Isaac, and Iacob. And like as Dan had prophesied to the, that they should one day neglect Gods law and estrange themselves from the land of their inheritance even from the offspring, and native countrey of Israell, so came it to passe.

¶ The

**¶** The Testament of Neptalim, made to his Children at his death, concerning goodnesse.



*Runne Neptalims race, but runne apace,  
Embrace his goodnesse, and trustinesse,  
If your state you see, seruantes to bee.  
Then God will you blesse, and geue successe*

Ch  
our  
son

Chri  
stian  
ali  
tation



The Testament of Neptalim. 41



**H**e coppe of Neptalims testament, concerning the thynges which he discoursed at the ende of his tyme, in the hūdred and two and thirty yeare of his life. At the comming of his childre, together in the seventh moneth, the fourth day of the moneth, hee being yet in good health, commaunded a sumptuous feast, and great chere to be prepared. When he woke in y morning from sleepe, because he was euen at deathes doze, he praised the Lord that had strengthened him, and began to speake to his children, in this wise. My children, geue eare to Neptalim, harken to your fathers wordes. I was borne of Bilha, and because Rachell dealt craftely in putting Bilha to Iacob, in her owne steade, and Bilha was deliuered of me in Rachels lappe, therefore was I called Neptalim. And Rachell loved me because I was borne on her lap, and she kissed me when I was a litle one saying, God let me see a brother of thine out of mine owne wombe after thee. By reason whereof, Ioseph was like me in all

His birth.

why he  
was called  
Neptalim

## The Testament

**Why Ioseph  
was lyke  
Neptalim.**

**His family**

**The swiftnesse of  
Neptalim.  
Gen. 49.**

**Ch:  
fret  
all  
tion**

**God his  
wisdom in  
creating vs  
lively set  
forth.**

all things according to Rachels request. Now my mother Billa was the daughter of Rothaus, the brother of Debora, Rebeccas nurse, and was bozne the selfsame day that Rachell was bozne, for Rothaus was a Chaldean, of Abrahames kindred, a worshipper of God, free bozne, and a noble man. Now be it for asmuche as he was taken prisoner, Laban bought him and married him to a bondwoman of his called Eue, who brought him forth a sonne, whom he named Zeliphas, after the name of the castle wherin hee was taken. Afterward she bare Billa calling her, her new haltye daughter because she was fond of y<sup>e</sup> dug as soone as she was bozne. And because I was as swifte of foote as a Stagge, my father Iacob appointed me to runne of all mesuages and errandes, and blessed me by the name of Stagge. For as the Potter knoweth what his vessel shall containe, & tempereth his quantitie of clay thereafter: so the Lord maketh a mans bodye proportionable to the spirite that he will put into it, and fitteth the spirite to the abilitie of the body, so as there is no inequalitye or oddes betwixt them: for all the Lordes creatures  
are



are made in weight, measure, and rule. And as the Potter knoweth the vse of e- uery of them to what things they be me- test: so the Lord knoweth the body, how farre forth it is fit for goodnes, and when it beginneth in euill, for there is not any creature reasonable nor unreasonable, w<sup>ch</sup> the Lord knoweth not. For he hath crea- ted all men after his owne Image. And as mans strenght is, so is his worke: as is his will so is his worke: as is his forecast so is his doing: as is his harte so is his mouth: as is his eye so is his sleep: & as is his minde so is his talke: either of the law of the Lord or of the law of Beliall. And loke what diuersitie is between light and darcknesse, or between sight and hearing, the same diuersitye is there in man and woman. Neither is it to be sayd that there is any bitternes in any thing either of the face or of other like things. For God hath made all thinges good in their order or de- gre, he hath set y<sup>e</sup> five wittes in the head, and knit the head to the necke, and coue- red it with heare for a glory. Moreover he hath assigned the hart to wisdom, the bellie to the auoydance of the stomack, the brest to health, the liuer to anger, the

H. J.

gall

God his  
wisdom in  
placing our  
members.

## The Testament

**All things  
must be  
done in  
time and  
order.**

**The reason.**

gall to bitternes, the spleene to laughter, the kidneis to craftinesse, the loynes to strength, the ribbes to comelinesse, the seed to lustines, and so forth. So my children, doe all things in order, and in the feare of God, neither doe ye any thing disorderly in season or out of due season. For thou canst not commaund the eye to heare, neither canst thou do the workes of light in darcknes. Therfore hast ye not to marre your doinges through couetousnes, or to beguile your owne soules with fond talk. For by holding your peace with a cleane hart, ye shall be able to keepe the will of God, and to cast away the wil of the Deuill. The Sunne, Moone, and Starres, breake not their order: neither breake you Gods law, in the order of your doinges. The Gentiles by going astray and by forsaking the Lord, haue chaunged their order, and folowed stocks and stones, and spirites of error. But do not you so (my children:) know ye that your onely one God is Lord in the skies, on the earth, in the sea, and of all creatures, for he is the maker of them. And be not like Sodomé, which altered y<sup>e</sup> order of her nature. Like wise y<sup>e</sup> \*Watchers altered y<sup>e</sup> order of their

**They that  
breake the  
order of the  
Lord shall  
be plagued.**

**\*Bzen-  
thers.**

na.



nature, & they whom God cursed in the  
 floud, making the earth desolate & fruite-  
 lesse for their sakes. My Children, I say  
 these thinges, because I haue read in the  
 holy writings of Enoch, that you also  
 shall depart from the Lord, and walke in  
 all the wickednesse of Sodomie, and the  
 Lord shall bring thraldome vpon you, so  
 as ye shall serue your enemyes, and be  
 pinched with all maner of tribulatiō and  
 payne, till God consume you euerichone.  
 And when ye be made selwe and smale,  
 ye shall turne againe and know the Lord  
 your God, and he shall bring you agayne  
 into your owne land, according to his ma-  
 nifolde mercy. And it shall come to passe,  
 that when they be come into the coun-  
 trey of their fathers, they shall forget the  
 Lord agayne, & deale wickedly, so as the  
 Lord shall scatter the all over the face of y<sup>e</sup>  
 whole earth, till y<sup>e</sup> mercy of y<sup>e</sup> Lord come,  
 a mā that poureth out mercy & righteous-  
 nes vpon all men both farre & neare. For  
 in the xl. yeare of my life vpon mount Oli-  
 uet, towards the east side of Ierusalē,  
 I saw y<sup>e</sup> Sūne & Moone stād still: & behold, I-  
 saac my fathers father said vnto vs: come  
 hether apace, and euery one of you take

Neptalim  
 prophesieth  
 the misery  
 of his child-  
 dren.

He prophes-  
 ieth also  
 their repen-  
 taunce.

A prophes-  
 ie of the  
 comming  
 of Christ.

A vision.

## The Testament

holde accordyng to his strength, for the  
Sunne and Moone may be caught. And  
we came running all together, and Leuy  
caught holde of the Sunne, and Iudas,  
iumping bp caught holde of the Moone,  
and were both of them lifted bp w<sup>th</sup> them.  
And when as Leuy became as the sunne,  
a certaine young man deliuered him 12.  
boughes of Palme tree, and Iuda shined  
as the Moone, and 12. beames or raies  
were vnder his fete. And Leuy and Iuda  
running together, bpheld one another.  
And behold, there was a Bull vpon earth  
that had great hornes, and Egles winges  
vpō his back, and we would haue caught  
him but we could not, for Ioseph stepping  
befoze vs caught him, and mounted aloft  
vpon him. And behold, there appeared  
vnto vs a holy wytyng, saying: the Assi-  
rians, Medes, Elamites, Gelathites,  
Caldes and Sirians, shall hold the scep-  
ter of Israell in thraldome. And againe a  
seuen monethes after, I saw our father  
Jacob standing in the sea of Iamma, and  
vs his sonnes with him. And behold there  
came a ship sayling by, full of dried fleshe  
without Marriner or Pilote. Upon the  
ship was wrytten Iacob, and our father  
sayd



saide to vs, let vs goe into our ship, when  
we were within it, there rose a sore tem-  
pest, and a mighty gale of winde, and our  
father who helde the sterne, flew awaye  
fro vs, & we being tossed with the storme,  
were carped into the sea, and our shippe  
was filled with water, and wetherbeaten  
and tozne on all sides. Then Ioseph fled  
out in the boate, and we all were deuided  
vpon twelue boordes, and Leuy and Iuda  
were among vs, so were we scattered on  
all coastes, and Leuy being clad in sacke-  
cloth, prayed to the Lord for vs all. As  
sone as the tempest was laide, the shippe  
came quietly to land, and behold, our fa-  
ther Iacob came, and we reioiced all to-  
gether with one minde. I told my father  
these two dreames, and he sayde to mee  
these thinges must be fulfilled in their  
time & Israel must endure many things.  
Then said he further to me I beleue that  
Ioseph is aliuē: For I see that the Lorde  
doth alwaies number him with vs. And  
he said thou liuest my sonne Ioseph, but  
yet I see thee not, nether seest thou Iacob  
that begat thee, truly he made vs to weep  
at those wordes of hys, and my bowels  
glowed within me to bewray to him that

Remorse of  
conscience  
moueth open  
confession,  
but shame  
or feare hinders  
it.

## The Testament

Joseph was sold, but I was afraid of my brothers. Behold my sones I haue shewed you the last times, and all the thinges that shall be done in Israell. You therefore, comaunde your children to be helpfull vnto Leuy, and Iuda. For by Iuda shall health and welfare spring vp vnto Israell, And in him shall Iacob be blessed. For by his scepter shall God appeare and dwel among men vpon earth to saue the stocke of Israell, & to gather the righteous from among the heathen. My children, if ye do well, both men and Angels shall blesse you, and God shall be glorified by you among the Gentiles, the Deuill shall flee from you, the Beastes shall stand in awe of you, & the Angels shall receaue you. For like as if a man brynge vp his childe well, y<sup>e</sup> childe endeuozeeth alwayes to be mindefull and thankesfull: so of good workes, there is a good remembraunce with God. But as for him that doeth not good, him shall men and Angels curse, and God shall be dishonoured through him among the Gentils and the Deuill shall possesse him as his peculiar vessell and instrument, and all beastes shall ouermaster him, and the Lord shall hate him. For

the

By doing  
well.

1. God is glorified.
2. And men blessed.
3. The deuill banqueth.

By do-  
ing ill.

1. God is dishonoured.
2. Men cursed.
3. The deuill possesseth.



the commaundementes of the law are of two sorts, and are fulfilled in worke. For ther is a time for a man to company with his wife, and a time to forbear her, that he may geue himself to praier. There are two commaundemēts which breede sin excepte they be done in their due order. And so is it in the rest of the commaundementes. Therfore be ye wise and skilfull in the Lord, knowing the order of his commaundemēts, & the lawes of all things, y<sup>e</sup> God may loue ye. Having comaunded the many other such thinges, he prayed them to conuey his bones to Hebron, and to bury him by his fathers. And so eating and drynking with a mery hart he covered his face & dyed. And Neptalims childzen did all thinges according as their Father had commaunded them.

FINIS.

H.iiii.

¶ The

¶ The Testament of Gad,  
made to his Children at hys  
death, concernyng Hatred.



*You that excell in martiall feates,  
Loe Gad, but God obey:  
Least in Gads Wrath you God offend,  
And lose your hoped pray.*



# The Testament of Gad. 56



**T**he copy of Gads Testamēt, and of the thinges that he spake to his Children in the hundred and seveneth yere of his lyfe, saying: I was Iacobs se-

nenth sonne, and skilfull and strong in Gad a good  
 keeping of Shæpe. I kept the flockes by and valiant  
 night, and when there came any Lyon, shephcard.  
 Lybard, Wolfe, Beare, or other wilde  
 beaft vpon our cattell, I ran to it & killed  
 it. Ioseph also did fede shæpe wyth vs  
 about a thirtie dayes: who beyng tender,  
 fell sicke by reason of ouermuch heate, &  
 went home to Hebron to his father, who  
 lodged by himselfe, because he loued him.  
 And Ioseph tolde our father that y sonnes  
 of Billa wasted his goodes at Zelpha, and  
 made hauoke of them without the know-  
 ledge of Iuda and Ruben. For he knew  
 y I had reskued a Lambe out of a Beares  
 mouth, and killed the Beare, and that  
 because the Lambe coulde not liue (which  
 thyng græued me) we killed it also & eate  
 it. He tolde our father of it, and our bro-  
 thers were greatly discontented wyth his  
 doing, euen to the day that he was solde  
 into

Gen. 37.

## The Testament

Gad hated  
Ioseph.

1. For bys  
complaining  
to his father

2. For bys  
goodly  
dreames.

God pre-  
serueth his  
from all  
euill.

The hateful  
described.  
1. The milly-  
keth an o-  
ther mans  
doynge.

into Egypt, & the spirite of hatred was in me, in so much y I coulde not finde in my hart to heare Ioseph speak, or to see him, because he had rebuked vs openly for eating y lambe wout Iuda. To be short, he made our father beleue whatsoeuer he tolde him. But now I acknowledge my sinne (my childre) y I was often in minde to haue killed him. For I hated him fro my hart, & I was vtterly wout compassio towards him, & the cause of this my great hatred towarde him, was his dreames. Therfore I would haue deuoured him as an Ore eateth vp grasse fro the earth. And for y cause I & Iuda solde him to y Isma- lites for 30. gildrens: of y which we kept away ten priuely, & shewed the other 20. to our brethren. And so couetousnesse per- swaded me to wishe his death. But y God of our fathers deliuered him out of my hands, to the intent I should not doe such wickednesse in Israell. And now my chil- dren, geue eare to the words of truth, that ye may liue righteously, & keepe the lawe of the highest, & not goe astraye through y spirit of hatred, for y is euill in all a mans doings. Whatsoeuer another man doth, doth the hater millyke .i. & abhoze . I

one



one keepe .2. the law of the Lord, he praiseth it not: if one feare the Lord and deale righteously, him he loueth not, but dispraiseth the truth, he enuieth him y<sup>e</sup> orde-  
reth his wayes aright, he imbraceth backbiting, he loueth scornfulnes: & because y<sup>e</sup> hatred hath blinded his minde, he .3. doth  
to his neighbor as I did to Ioseph. Therfore my childre, keepe your selues fro hatred, because it comitteth wickednesse euē  
against y<sup>e</sup> Lord. For it will not heare the wordes of Gods comaundemēt cōcerning  
the louing of a mā's neighbor, but sinneth spitefully against God. If a brother offend,  
by .4. & by it blaseth him abroad, & is hasty to haue him cōdemned & killed, or punished for his offence. And if y<sup>e</sup> offender .6. be  
a seruaunt or bondmā, it accuseth him to his maister, & deuiseeth all meanes y<sup>e</sup> may  
be to persecute him, & to put him to death if it be possible. For hatred worketh with  
spitefulnesse, & is alwayes sorry to heare or see men goe forwarde or prosper in well  
doing. For like as loue beareth good will euen to the dead, and wisheth them alieue,  
and would ( if it were possible ) stay them from death which are condemned to die:  
so hatred seeketh to slea the lyuing, and dameth

2. He praiseth not that feare the Lord.

3. He seeketh to destroy his neighbour.

4. He blaseth abroad other mens fautes.

5. Hasty to haue the party con- demned.

6. Makeeth a little matter great.

7. Enuieeth the prospering doing of his neighbour.

A comparison.

## The Testament

**The properties of hatred.**

**A remedy against hatred.**

**A righteous man deserveth.**

1. He forsa-  
keth sinne  
for consci-  
ence, not for  
feare.

2 He backbi-  
teth no man.

3 He think-  
eth no man  
harmed.

deemeth the unworthy of life which have  
offended neuer so lightly. For the spirite  
of hatred, doth through cankered froward-  
nesse of hart worke ioyntly with Sathan  
in all thinges, euen to the death and de-  
structiō of mē. But the spirit of Loue doth  
through lōg sufferance worke with Gods  
lawe, to the welfare of men. Hatred is  
euill, because it abydeeth with lying, spea-  
king continually against the truth, ma-  
king a great adoe of sinale matters, ouer-  
shadowing the light with darcknes, comp-  
ting swēte to be solow, teaching flaunde-  
rousnesse, warre, wrong, and aboundance  
of all mischiese, & finally, filling the hart  
with deuillish poyson. My Childzen, I  
speake these thinges vpon experience, to  
the intent ye should eschew hatred & stick  
to godly loue. Righteousnesse driueth out  
hatred, & lowlinesse killeth it: for a righ-  
teous and lowly person is ashamed to doe  
1. wrong, not for feare of rebuke, but for  
conscience sake, because God seeth his in-  
tent, He .2. backbiteth no man, because  
the feare of y hyghest ouercōmeth hatred  
for y feare of y Lord offendeth not, neither  
will do any man wrong, no not euen in  
3. thought. At lēgth I came to the know-  
ledge



ledge of these thinges when I had repen-  
ted me of my dealinges towards Ioseph.

For the true repentaunce that is accor-  
ding to Gods will, mortifieth a man to o-  
bedience, chaseth away darcknes, inligh-  
teneth the eyes, geueth knowledge to the  
mynde, and leadeth the soule to saluation.  
And whatsoeuer men know not of them-  
selues, that doth repentaunce teach them.

For it brought vpon me the payne of the  
hart, & if my father Iacobs prayers had  
not bin, surely I had dyed out of hand.

For looke wherein a man sinneth, by the  
same is he punished. For as much there-  
fore as my hart was mercilesse towards

Ioseph. I suffered Gods rigorous iustice  
in my hart by the space of a xj. monethes,  
that the time of my punishment might fal-  
out euē with the time that I vrged the sel-  
ling of Ioseph. Now therfore my childre,

each of you loue his brothers, & put away  
hatred from your hartes, louing one ano-  
ther in deede, word and thought of minde.

For befoze my fathers face I spake mild-  
ly of Ioseph, but behinde his backe the  
spirit of hatred darckened myne vndersta-  
ding, and tempted my minde to kill him.

Therfore loue ye one another hartely, &

The frutes  
of true repen-  
taunce,

O how deare  
are the pray-  
ers of the pa-  
rentes for  
their childre.

God his  
rigorous  
iustice deu-  
to the mer-  
ciles.

A one con-  
sisteth in  
Deede,  
in word,  
in Minde.

## The Testament

if any of you offend other, tell him of it gently, driving out the popson of hatred, and fostering no deceit in hart. And if the offender confesse it and be soꝛye foꝛ it, foꝛgeue it him: and if he denye it, strue not with him least he fall to swearing, and so sinne double. Let no straunger heare you uttering one an others secretes in variance, least he turne to be your illwiller & woꝛke some great mischiese against you. Foꝛ he will talke guilfully with thee and vndermine thee to do thee a shrewd turne taking his popson at thine owne hande. Therefore if he deny it and be ashamed of it, and hold his peace when he is rebuked draw him not out, foꝛ in denying he repenteth him, so as he will no moze offend thee, but honoꝛ thee and feare thee and be in quiet. But if he be vnrhamefast, and abide by his naughtinesse, then refer the reuengement of it to God with all thy hart. If another man prosper moze than you, bee not greued at it, but pray foꝛ him that he may haue perfect prosperitie. Foꝛ peraduenture .i. it may bee to your owne benefyte. And if he be exalted moze and moze, enuye him not, but .2. remembre that all flesh shall dye: and praise God

foꝛ

Enuy no mans prosperitie.

1. It may be perchance to your profite.

2. Remember that all flesh is grasse.



for it, who giueth good and profitable things to all me. Seeke the Lords iudgements, and so thy minde shall let him alone and be in quiet. Now if a man be enriched by euill meanes, as Esau my fathers brother was: enuy him not, for in so doing ye .3. controule y<sup>e</sup> Lord, who either taketh away his benefites from the wicked or leueth them still to the repentant, or els reserueth them in the vnrepentant to their endlesse punishment. For the poore man hauing sufficient of all things geueth thanks vnto the Lord, and is enriched of al men because men wish him no harme. Therefore (my children) alway with hatred out of your harts, & loue one another with a right meaning mind. Also wil you your childre to hono<sup>r</sup> Leuy and Iuda, for out of them shall the Lord make the saviour of Israel to come. I know that in the end your children shall depart fro<sup>m</sup> them, & walke in all maner of mischiese, naughtinesse, & corruptio<sup>n</sup> before y<sup>e</sup> Lord. And after a little pausing he said againe: My sonnes, heare me your Father, & bury me by my Fathers. And so plucking vp his fete, he slept in peace: & after fife yeares they caried him thence, & laide hym with his Fathers in Hebron.

3. Least you  
seeme to con-  
troule the  
the Lord.

A poore  
man, how  
he is rich.

A prophesie  
of Christ.

**¶** The Testament of Aser,  
made to hys Children at hys  
death, concernyng the two faces  
of Vice and Vertue.



Two wayes saith Aser are preparede.  
For men: the one for ioy,  
The last for death, the first is blest,  
But this breedth sore annoy.





**T**he coppe of Aser his Testament, and of the thinges that he spake to his children. In the hundred and twentieth yeare of his lyfe being still in health he sayd vnto them. Ye children of Aser harken to your Father, and I will shew you all thinges that are right before the Lord. The Lord hath geuen two wayes to the sonnes of men: two mindes, two doynges, two places, and two endes: and therefore all thynges may be one, yea though they be contraries, as are the wayes of good and euill. Also there are two myndes in our brestes, which moue vs epyther to honestie or dishonestie. Therfore if a man be led to goodnesse, all his doynges are occupied about rightuousnesse: and if he do any thing amisse, by & by he repenteth him: for inasmuch as his minde is bent vnto rightuousnesse, he putteth away naughtinesse, and out of hand amendeth his misdeeds, and correcteth the corruptnesse of his mynd. But if his mynd inclyne to euill, all his doyngs tend to naughtinesse, insomuch that he thrusteth

2. wayes  
for a mā to  
walke in.

2. Mindes  
in man, of  
good and  
of euill.

## The Testament

**Diuers  
sortes of  
double fa-  
ces.**

**The coue-  
tuouse mā's  
wickednes  
described.**

thrusteth away the good, and taketh to him the bad, bycause he is vnder the dominion of Belial: and if he do any good thing, he turneth the same vnto euil. For if he beginne to do any good, he bringeth the end of his doings to an euill worke, bycause the treasure of his hart is infected with the venim of a deuellish and mischeuous spirite, and therfore the euill ouermaystereth the good in his mind, and bringeth the end of the thing into naughtynesse. Some man sheweth compassion vpon him that serueth his turne in naughtynesse, that man hath two faces and that deede of his is sharke lewdenes. Another man loneth vngaciousnesse, and he is lewde likewise: and although he could finde in his hart to die for y<sup>e</sup> compassing of his euill: yet it is manifest that he is doublefaced, & his doing is altogether sharke naught. For his loue being but leudnesse doth as it were cloke his euill with a good name, wheras y<sup>e</sup> drift of his doings tēdeth to a wicked end. Another stealeth, doth open wrong, pilleth and polleth, is couetous, and pitieth not the poore. He also hath a double face and all this is sharke naught, for in being nigardly towarde

bys



his neighbor he prouoketh Gods wrath, & denieth the hyghest in not pytyng the poore. He despiseth and spiteth the Lorde which is the commaunder of the law, he suffereth not the poore to rest, he defileth his owne soule to make his body gay, he killeth many and pitieth few, this is the part of a double faced person. Another committeth whoredome and fornication, & bereth many men piteously with his power and riches, and yet abstaineth from meates. His fast is naught, for he doth the commaundements with an euill conscience, and that is double faced dealing, which is all together naught. Such manner of folke are like Swine and Hares, for they seme to be halfe cleane, but in very deede they be vtterly vncleane. You therefore my childezen, become not lyke them, nether beare ye in one hode two faces the one of goodnes and the other of naughtines, but stick alonly vnto goodnes. For in goodnes doth God rest and men like well of it. Shun naughtynes, & kill the deuill in your good woorkes: for they that are double faced serue not God but their owne lusses, because they seeke to please Belyal & such as are like them.

God abideth with the plaine dealer.

## The Testament

The pre-  
posterous  
iudgement  
of  $\hat{y}$  world,  
make not  
good or bad

Other  
kindes of  
double fa-  
ced men.

selues. Now although plaindealyng men  
and such as pretend but one face are take  
for offenders, at  $\hat{y}$  handes of such as beare  
two faces, yet are they righteous before  
God. For many in killing wicked persons  
doe two workes at once, namely good by  
euill, but in deed the whole worke is good  
because that he which hath rooted out the  
euill, hath destroyed it. Some man ha-  
ting his neighbour mercifully, blameth  
hym for his aduoutry or theft: such a one  
is double faced, but yet is  $\hat{y}$  whole worke  
good, because he foloweth the Lordes ex-  
ample, not respecting what seemeth good,  
when it is euill in deede. An other will  
not make merrie with ryotters, least he  
should be stayned by them, and defyle his  
owne soule. This man also is double fa-  
ced, but yet is all his doinge good, and  
he is lyke a Roe or a Stagge, which in  
common wylde herd, seme to be vn-  
cleane, and yet are altogether cleane, be-  
cause he walketh in the zeale of the Lord  
shunning and hating those whome God  
willett to be shunned in his commaun-  
dements, & so killeth he euill with weldeo-  
ing. See therefore my sonnes how there  
are two in all thinges; one against the  
other



other, and the one hidē vnder the other,  
 Death succedeth to lyfe, shame to glorie,  
 nyght to day, and darknes to light. All  
 rightuouse thinges are vnder lyght and  
 lyfe: and therfore doth eternall lyfe ouer-  
 master death. It is not to be sayd that  
 truth is vntruth, rightuousnes vnrightu-  
 ousnes, or ryght wronge, because that  
 as all thinges are vnder God, so all truth  
 is vnder lyght. I haue practyzed all these  
 thinges in my lyfe, and not strayed from  
 the truth of the Lord, but sought out the  
 comaundementes of the hyghest to the  
 vttermost of my powre, and walked with  
 one face in goodnesse. Take heede therfore  
 my chyldren to the Lordes commaunde-  
 mentes, and folowe the truth with one  
 single face: for they that are double faced  
 shalbe double punished. The spirit of er-  
 roꝝ hateth the mā that fighteth against it.  
 Kepe the Law of the Lord and regard  
 not euil that semeth good, but haue an eye  
 to the thing that is good in dēde, and kepe  
 the same, returning to the Lord in all his  
 commaundementes & resting vpon him  
 him, for the endes wherat men come do  
 shewe their righteousnes. Also know the  
 Angels of the Lord from the Angels of

Aser hys  
 righteous  
 luyng.

Double fa-  
 ced, double  
 punished.

## The Testament

A prophesie  
of Christ  
his huma-  
nitie.

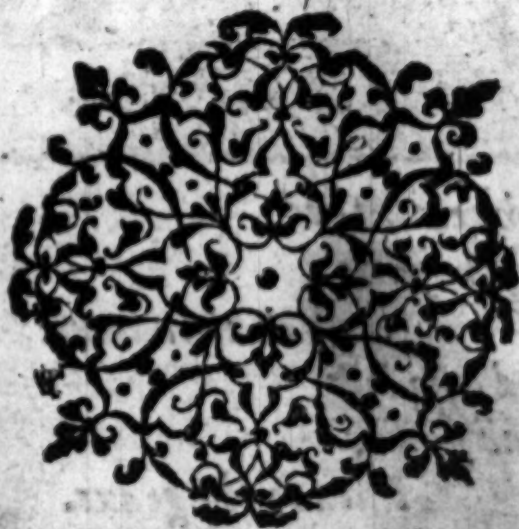
Satan. For if ye cleave to wicked spirits,  
your soules shalbe tormented of the wic-  
ked spirite whome ye serue, in wicked  
lustes and woꝝkes. But if ye quietly and  
cherfully acquaint your selues with the  
Angell of peace, he shall comfort you in  
your lyfe tyme. My children become not  
lyke the Sodomites which knew not the  
Angell and perished for ever. For I am  
sure that you shal sinne, and be deliuered  
into the hands of your enemies, your lād  
shalbe layd wast, and your selues shalbe  
scattered into the foure corners of the  
earth, and be despised as vnprofitable wa-  
ter in your dispersing abroad, vntill the  
Hyghest do visit the earth, eating & drin-  
king as a man with men, and breaking  
the serpētes head in peces without noyce.  
He shall saue Israell and all the heathen  
by water, being God hiddē in man. Ther-  
fore tell your children these thinges, that  
they neglect not Gods law wꝛitten in the  
tables of heauen: for the tyme will come  
that they shall geue no credit to the law  
of the Lord. And you falling to naughti-  
nesse shall deale wickedlye agaynst God,  
giving no hede to his law, but to mens  
commaundementes. For this cause shall  
ye



ye be scattered abroade, as my brothers  
 Gad and Man, which were not acquaint-  
 ed with their owne countrey tribe, and  
 tongue. Nevertheless the Lord shall ga-  
 ther you together againe in \* faith, for y<sup>e</sup> \* Note this:  
 hope of his mercy, for Abraham, Isaac, & of faith and  
 Jacobs sake. When he had so sayde, he mercy.  
 commaunded them to burye him in He-  
 bron. And he dyed sleeping a good  
 sleepe, and afterward his sonnes  
 doing as he had willed them  
 caried him backe and bu-  
 ried him with his  
 Fathers.

I.iiii.

¶ The



**¶ The Testament of Ioseph,**  
made to his Brethren and Chil-  
dren at his death, concerning cha-  
stite and patience.



*Let Ioseph teach thee,  
Love and chastite,  
So shalt thou haue:  
A blessed long lyfe,  
Voyde of all strife,  
Euen to thy graue.*





**M** sonnes and my  
brethren, heare ye Io-  
seph the welbeloued of  
Israell. My Children,  
heare your Father, I  
haue knowne in my life

enuy and death, with the which my Bre-  
thren would haue destroyed me. For they  
bated me, and God loued me, they would  
haue killed me, and y<sup>e</sup> God of my fathers  
kept me: they put me into a pitte, and the  
most highest brought me out againe. I  
was solde as a bondman, and the Lorde  
made me free, and his strong hand helped  
me. I was kept in hunger, and the Lord  
himselſe nourished me: I was left alone,  
and the Lord comforted me: I was sicke  
and the Lord visited me: I was in prison  
and the Sauour made me glad. I was  
fastened in cheynes, & the Lord vnbound  
me: He pleaded my cause in the accusati-  
ons of the Egyptians, and not onely de-  
liuered me from enuy and deceit, but also  
exalted me, in so much that Putiphar,  
chiefe Steward of Pharaos house, did  
lend me his lodging, where I was in ieo-  
pardy

Iosephes af-  
flictions.

God helps  
eth his in  
distresse.

## The Testament

God neuer  
forsaketh  
hys.

Ioseph  
constante  
in ten tem-  
ptations.

Sufferance  
what it is.

partye of my life, by reason of a shamelesse woman, which entised me to doe naughtines with her, thzough the flame of voluptuousnes burning about her brest. I was cast in prison for her, I was beaten and mocked for her: yet the Lord caused the keeper of the prison to be moued with mercy towards me. He forsaketh not the yf scare hym, neither in darcknes, neither in bodes, neither in tribulatiōs or necessities. God is not abashed as man, neither dzedeth he as mē, nether shaketh or shynketh he for feare as earthly mē. He is present in all places, & in their most greuons sorowes he cōsōrteth his. He goeth alway for a season to trye the thoughtes of their mind. He founde me trusty in ten temptations. And in euery one I was constant and perseuered. For sufferance is a great medicine, and causeth much goodnesse. How often did the Egyptian threaten my death? how often was I punished? and yet the woman called me againe? how often did shee threaten me to dye, because I woulde not haue to doe wyth her? Shee sayd vnto me, thou shalt haue gouernaunce of me, and all that be myne, if thou wilt geue thy selfe vnto me  
and



and obey my desire, and thou shalt be  
 Lord ouer vs. But I remembred the  
 words of my Father Iacob, and entryng  
 into my chamber, made my prayer to the  
 Lord, & \* fasted by yeares, yet I appea-  
 red vnto the Egyptian, in that state of bo-  
 dye as I had liued in pleasures & de-  
 lightes. For they that fast for God, re-  
 ceauie beautie of face. When I had wine  
 geuen vnto me, I dronke none: and fa-  
 sting thre dayes, I tooke my meate dayly  
 and gaue it to the sicke & needy, and early  
 I waked vnto y<sup>e</sup> Lord, & wept for Men-  
 phetica the Egyptian, because shee was  
 euermore troubling of me. Shee came  
 vnto me in y<sup>e</sup> night, as though shee would  
 haue visited me. And first truely because  
 shee had neuer a sonne, shee fained to take  
 me as her sonne. And I prayed vnto God  
 to send her a sonne: vntil which tyme shee  
 imbraced me as though I had bene her  
 sonne, and I perceaued not the cause. And  
 for a conclusio, shee drew me to haue done  
 fornication with her, and I remembryng  
 my selfe, was sorowfull vnto the death.  
 And when shee was gone out, I came to  
 my selfe, and sorowed many dayes: for I  
 perceiued her deceit and errour. And I  
 spake

A present  
 medicine in  
 temptation

\* Not from  
 meate but  
 from want  
 of fare.

A crafty  
 practise of  
 a woman.

## The Testament

Flattery &  
Devils  
Sweete bait.

A token of  
a zelous  
hart.

Hypocrites  
are of all  
religions  
for lucre.

Double fa-  
ced men  
God ab-  
horreth.

spake vnto her the wordes of the most  
highest God, if by chaunce shee might be  
turned away from her pernicious concu-  
piscence. Many tymes as to a holy man,  
spake flattering wordes to me, not with-  
out deceit lauding my chastitie befoze her  
husband, which would vtterly haue des-  
troyed me. Both manifestly and secretly  
shee sayd vnto me, feare not my husband,  
for he is perswaded of thy chastitie. For  
if so be that any man shewed him of thee  
and me, he would not beleue it. For be-  
cause of this thyng, I couered me wyth  
sackcloth, and layd me flat vpon y<sup>e</sup> earth,  
and prayed vnto almighty God, that he  
would deliuer me from this woman of  
Egypt. When shee could doe nothing this  
way, shee came againe armed with other  
reasons, that is to say, that shee would  
faine learne the word of God of me, and  
beganne to speake after this maner. If  
thou wilt haue me to forsake myne I-  
dolles, follow my desire, and I will per-  
swade my husband the Egyptian to goe  
from his Idolatry, and we shall walke in  
the lawe of thy God. I made answer to  
these things. God will haue none to wor-  
ship him with vncleannesse, neither hath  
he



he any pleasure in adulterers. And shee held her peace, desiring to fulfill her concupiscence. And I fasted and prayed, that God might deliuer me from her. Agayne an other tyme, shee sayd vnto me. If thou wilt not do adultery with me, I will kill my pryncesse, and so by the lawe I shal take thee to my husband. When I heard that, I rent my garment and sayd: Woman, I pray thee be ashamed of these thinges before God and feare God, and do thou not such an abhominable thing: neither displaye vtterly that thou dooest not thy selfe in thine owne euill. For if thou goe about it, I shall vtter & declare y<sup>e</sup> thoughtes of thine iniquitie. Shee fearing these thinges, prayed me that I should not betray her naughtinesse, and so departed. Yet agayne, shee went about to beguyle me with giftes, sending vnto me all thinges that men haue neede of, and shee sent me meate strewed about with inchauntment. And as the Cunnike brought it in, I beheld and saw a terrible felow, geuing me a sword with the dishe, and I perceiued that shee went about to deceiue me. And when he was gone, I wept, and touched not that meate, nor any other of her sending

Note the  
fruite of  
lechery.

## The Testament

Joseph did  
first admo-  
nish and not  
proclaime.

The name  
of God and  
feare of in-  
famy pic-  
keth the  
conscience.

Note this.

sending for a good while after. A day after that, shee came to me and said, what is the matter that thou hast not eaten of the meat? And I sayd vnto her, because thou hast poisoned it. Therefore thou shalt know that I will not come vnto Idolles, but onely vnto God. Now vnderstand therfore, that the God of my Father by his Angel hath shewed thy mischiefe vnto me, & I haue kept the meate to thy shame if perchaunce y<sup>e</sup> mightest repēt, or learne y<sup>e</sup> the malice of wicked doers p<sup>r</sup>euayleth not agaynst them that worshyp the Lord in chastite. And I toke and did eat before her saying, the God of my Fathers & the Angell of Abraham shalbe with me and then shee fell downe at my feete and wept. Then lifting her vp, I exhorted her many wayes, and shee promised me that shee would neuer doe such iniquitie after that day. Yet because her hart was mourning and did burne towarde me in adulterye with sighes, comming from the depth of her stomake, shee cast downe her countenance. The Egyptian her husband perceiuing her, sayd: wherefore holdest thou downe thy face? shee answered, I am euē so: so full at the hart: And he comforted her



her that was not sicke: yet againe shee entered into me (her husband beyng without) and sayd, I am stranged or choked: either I will breake my necke, or els browne my selfe, without thou wilt obey me. And I perceiuing that the spirite of Belial troubled her, prayed vnto the Lord, and sayde thus: Wherefore art thou thus vexed or troubled, all blynde in sinne: remember thy selfe, for if thou doe kill thy selfe: the Concubine of thy husband called Sechon, enuying thee, shall beate thy Children and \* destroy the memory of thee from the earth. And shee sayd vnto me. Haue done: haue done, I perceiue that yet thou hast some care for me: I haue euen inough that thou defendest my life and my Children. I haue good hope in tyme to come, that I shall obtayne my desire. And shee perceaued not that for the loue of my Lorde God I sayd so, and not for her sake. Whatsoener he be that foloweth the concupiscence of his pernicious desire, is made seruant vnto the same, as thys woman was. And if he heare any good thyng in the passion wherein hee is overcome: he

\* So it fa-  
reth some  
time wyth  
Children &  
lacke their  
naturall  
mother.

## The Testament

A remedye  
against  
temptati-  
ons.

he draweth the same to his pernicious or filthy desire. I say vnto you my sonnes, that it was about vi. of the clocke, when shee went from me, and I fell vpon my knees praying to God, all that day, wyth the night following. And about the break of the day I rose weeping, that I might once be deliuered from this womā Egyptian. Finally, shee caught me fast by the garment, drawing me to haue gone to bed with her. Then perceiuing that shee wared madde, and that violently & wyth strength shee helde my clothes, I let my clothes slip from me and fled away.

Note the  
spitefulness  
of a womā.

Then shee complayned to her husband of me, which put me in prison in y<sup>e</sup> kings house. The day following after, I was sore beaten and cast into prison. And whē I lay bounde in fetters: this Egyptian woman wared sicke for sorowe, and harkened how that I lauded God, being in a house of darcknes. For I reioysing with a glad voyce, glorified my God onely, that by such occasion I was deliuered from the Egyptian womā. Yet shee leste not to stand harkening, and sayd: haue done, and take the offer which I put vnto thee, and fulfill my desire, and I will deliuer thee from

Note a  
subtile wo-  
man.



from thy bonde and bzing thee out from  
 the darcknes: but all that could perswade  
 me nothing, in so much that in thought I  
 was not inclined to any desire of her. For  
 God loueth him better which fasteth in  
 chastitie, being in a prison of darcknesse,  
 then him which taketh his pleasure with  
 voluptuousnes in a chamber of honoz and  
 riches. For if a man liue in chastitie, and  
 desire glozy, (if God perceiue it to be ex-  
 pedient for him) he geueth vnto him as  
 he hath done vnto me. Many times as  
 though she had beene sick, she descended  
 vnto me vnlooked for, and heard the voice  
 of me praying, and stode the more still.  
 But when I heard her sighe I helde my  
 peace, for in her house, she stripped her  
 selfe naked, breaſtes, legges and, armes,  
 wherby she might haue kindled me into  
 the loue of her. For she was very faire, &  
 gloriously adourned to haue deceaued me  
 but god kept me from her works. Ther-  
 fore my sonnes, behold what sufferance  
 with prayer and fasting doth. And there-  
 fore if you loue sobernes and chastitie in  
 sufferance and humilitie of the harte, the  
 Lord shall dwell in you, for he loneth so-  
 brietie: and when the most highest doth  
 dwell

Iosephs sin-  
 gular chasti-  
 tie.

God respect-  
 eth the vera-  
 tuous not  
 the wealthy.

A propertie  
 of a harlot.

The commo-  
 dities of piety  
 & sufferance.

A. J.

dwell

## The Testament

dwell in a man although he chance to fall into enuy or into bondage or slaunder, the Lord which dwelleth in him will for his chastitie not onely deliuer him, but also exalt him, & glorifie him as he hath done me, for he is alwayes with him in worde in deepe and thought.

Josephes  
lowlines in  
prosperitie,

My brethren, ye know how well my father did loue me, and yet was I neuer so prouder thereof in my hart. For though I was a childe, I had euer the feare of God in my minde. When I grew to age I moderated my selfe, and honoured my brethren who I feared. I heald my peace when I was solde, because I would not haue the Ismaelites to know my stocke and kindred how I was the sonne of Iacob a man of great strength and power. Therefore haue you in your deedes the feare of God and honour your brethren, for all men that obserue the law of God are loued of him. When I came with the Ismaelites to a certaine place called Indoculpe, & they demaunded of me what I was, and I sayd (because I woulde not reprove my brethren) that I was one of their housholde slaues. Then sayde the chiefe of them, thou art no slaue for the

coun



countenaunce doth shew thee what thou art. And he threated me vnto the death, yet for all that I sayd againe, I was their slave. But when we came into Egypt, they began to strue who should haue me for the money that was payde: and they agreed that I should abide in Egypt with a Marchaunt of their faculty, vntill such tyme as they had made their marchandise and returned agayne. And God gaue me grace in the sight of the Marchaunt that he gaue me the charge of hys house, and the Lord blessed him by my hand. For the Lord gaue hym plentye of golde and siluer, and I was with him three monethes & fife dayes. In this time passed by Mēphitica the wife of Putiphar in great glory, & shee cast her eyes vpon me, for the Eunukes had shewed her of me, & shee shewed her husband of y Marchaunt, which was made rich in y hand of a younge mā being an Ebzeu, & shee said y they had stollen him out of the land of Chanaan. Therefore do now iudgement vpon him, & take the young mā to be your steward: & the God of y Hebr̄wes shall blesse you, for grace from heauē is in him. Putiphar her husband perswaded with these wordes,

An amiable countenance  
a token of  
a liberall  
mind.

All things  
prosper vnder the  
righteous

A patterne  
of a good  
seruant.

A conuict  
hart like  
Achab.

## The Testament

caused the Marchaunt to be sent for, and  
sayd vnto him: what doe I heare of thee,  
that stealest soules out of the land of the  
Hebrewes, in selling of Children. The  
Marchaunt fell downe vpon hys knees,  
& prayed him, saying: I beseech thee Lord  
shew me, for I know not what thou say-  
est. He answered againe, where gattest  
thou this Hebrew childe? And he sayde,  
the Ismalites left him with mee, vntyll  
they came this way againe. When he had  
sayd so, Putiphar sayd, bring the younge  
man hether. And I being brought in, did  
reuerence to the Prince of the Eunukes,  
for he was the third man in dignitie with  
Pharao, and Prince of all the Eunukes:  
and he had, wife, childre, and Concubines.  
And when he had taken me apart, he said,  
art thou bond, or art thou free? I answered  
red, bond. And he sayde vnto me, whose  
bondman art thou? I answered him, the  
Ismalites. And he sayd againe vnto me,  
how came it to passe that thou wast made  
their bondman? And I sayde: for they  
bought me in the land of Chanaan: yet  
he did not beleue me, saying: truly, thou  
lyest, and commaunded me to be beaten.  
Memphetica his wife spied me beaten  
at



at a window, and sent vnto her husband,  
saying: thy iudgement is vniust, for thou  
doost punishe wrongfully the younge man  
that is stolen. But because I did not  
chaunge my wordes, yet agayne was I  
beaten, and commaunded to be kept at  
his commaundement, vntill such time as  
my masters came.

A token of  
mercy if it  
were not for  
an ill end.

And his wife said vnto him: wherefore  
doe ye keepe in captiuitie the noble child?  
It were more almoste to let him goe, and  
to beate you. Shee would sayne haue spi-  
ed me in desire of sinne, and I knew no-  
thing of thys. He sayde againe to Mem-  
phetica, it is not honest among the Egip-  
tians, to take away an other mans goods  
before he shew him of it. He said that of y  
Parchant & of me, when I should be im-  
prisoned. After that xliij. dayes, the Is-  
malites came, and they hearing that Ia-  
cob my Father was heavy for me, sayde  
vnto me. Wherefore is it that thou saydest  
thou wast a bondman, and now we know  
that thou art the sonne of a great man in  
the land of Chanaan, and thy father sorow-  
eth for thee in sackcloth. Then I would  
haue wept: yet I refrained my selfe  
for shaming of my Brethren, and sayd, I  
know it not, for I am a bondman. Then

Note a flate-  
tering word.

A good na-  
ture.

## The Testament

they tooke counsell amonge them selues, whether or to whom they might sell me, least I should be founde in their handes. For they feared Iacob, least he would be reuenged of them: for they had heard that he was mighty both to God and man.

Then sayd the Marchaunt to them, redēme him now from the iudgemente of Putiphar. They hearing this went & asked for me, saying that they had bought me for money, and he deliuered me. Mēphitica spake to her husband to buy me, for she sayd, I heare say they would sell him. And they sent an Eunuch to the Ismaelites and desired to buy me, and when he could not bargaine with them, he returned and shewed his Lady that they asked a great price for y<sup>e</sup> childe. She sent againe another Eunuch saying, although they aske two besauntes of golde, see that thou spare not for money, but buy y<sup>e</sup> child and bring him to me. He payd 80, golden crownes for me, & said vnto his Ladye y<sup>e</sup> he paid an 100. And I perceiuing this heald my peace least the Eunuch shoulde haue bene searched. Behold my sonnes, what I haue sustained. Loue one of you another, and with continuance cast out from among you deceitfull mindes, for

Thus the  
righteous  
be bought  
and sold.

God



God deliteth in the concorde of brethren, and hath pleasure also in the loue & choise of a proued hart. For when my brethren came out of Egypt and knew me, I gaue them againe their money, and I neuer gaue reproche vnto them but comforted them. And after the death of Iacob I loued them more abundantly, and all that euer he commaunded me I did very gladly and they marueiled because I suffered not them to be troubled for a small cause, for all that was in my power I gaue to them. Their children were reputed to me as mine owne, and mine owne children as their seruantes. Their life was my life and their sorrow was my sorrow, and all their infirmitie or disease was mine, my land was their land, my counsel was the counsell of them. And I neuer exalted my selfe aboue the in pride for mine owne worldly glory. But was amongst them as one of the least.

Loue be-  
twene bre-  
thren ple-  
seth God.

Iosephs  
mercifull  
harte declar-  
ed.

Therefore my sonnes, if ye walke in the commaundementes of my Lord, the Lord shall exalt you and blesse you in riches perpetuall. And if any man will doe euill to you, with meekenes looke that ye pray for him, and God shall deliuer you to their from all euill. Now behold and see that enemies.

I promise  
for them  
that pray  
to their

## The Testament

God mou-  
deth for hys  
elect.

Iosephs  
dreames.

Christ pro-  
phesied.

for my long sufferance the daughter of  
my Lord was geuen me to wife, & there  
was geuen to me with her an hundred  
talentes of golde. For God made them to  
serue me & gaue me beauty that I should  
be as a flower aboue them that were faire  
in Israell, and he kept me vnto mine age  
both in strength and beautye, because I  
was like to Iacob in al things. And what  
dreames I haue scene, my children now  
heare. There were 12. Harts feeding and  
9. were deuided abroad in the earth. Also  
I sawe, how that of Iuda was a virgin  
borne hauing a white silkin robe, and of  
her came forth an immaculate Lambe.  
And on the left hand of the saide Lambe,  
was as it were a Lyon, and all beastes  
made against him, and the Lambe over-  
came the, and trod them vnder his fete  
and in him ioyed the Angels, the me, and  
all the earth. These thinges shall come to  
passe in their time, that is to say in the la-  
ter dayes. Therfore my sonnes, keepe the  
comaundement of the Lord and honour  
Iuda and Leuy. For of them, to you shall  
springe the lambe of God, which by his  
grace shall pferue all Gentiles and Is-  
raell. The kingdome of him is a kinge-  
dome eterna! which shall neuer passe. For  
my



my kingdome shall be ended in you, as  
the keeping of an orcharde, for after the  
haruest it shall appeare no more. I know  
right wel that after my death the Egipti-  
ans shall trouble you. But God shall re-  
uenge you and bring you to the promised  
land which he sware to Abraham, Isaac,  
and Iacob. But cary my bones with you,  
for in so doing, the Lord shalbe in y light  
with you against the Egiptians, & Beliall  
shalbe in darcknes with the Egiptians.  
Also cary w you your mother Zilpha, &  
bryng her vnto the balley, nere vnto Rachell,  
bury her. When he had said these wordes  
he stretched forth his feete and slept y sleep  
of all the world. Then they enbaumed  
him with spices, putting him in a chest in  
Egypt after he had liued 110. yeares who  
saw Ephraims childre vnto y 3. generati-  
on. For vnto Machir y sone of Manasses,  
two childre boyn on Iosephs knees. After  
this all they of Israell bewailed him & all  
the Egiptians w great mourning. For  
he had compassiō of Egipt as of his  
own proper members, & assisted  
them both with his laboꝝ and  
counsell, & did them good  
at all tynes and  
seasons.

¶ The

**[**The Testament of Benia-  
min, made to his Children at  
hys death, concernyng a  
cleane mynde.



*Loe what true faithfull loue doth meane,  
All you that louers bee:  
It is in hart, and not in lust,  
As here you playnely see.*



## The Testament of Benjamin. 73



**H**e coppe of Beniamins wordes, which he vttered to his Children, being of the age of a hundred and twenty yeares. He kissed them and sayd:

As Isaac was borne in the hundredeth yeare of Abraham, so was I in the hundredeth yeare of Iacob: and because Rachel dyed at my byrth, I sucked her bondwoman Billa. For after that Rachel had borne Ioseph, shee was barren xx. yeares. And whē shee had prayed to y<sup>e</sup> Lord in those xx. yeares, shee conceived & bare me. For my father loued Rachel exceedingly, & wished to see two sonnes by her, & therefore I was called Benjamin, that is to say, the sonne of my dayes; or the soone of my sorrow, because my Mother died in y<sup>e</sup> birth of me. When I came first into Egypt, and that my brother Ioseph knew me, he sayde to me: what sayde they to my Father when they had solde me? I answered: They stayned thy coate wyth bloud; and bringing it to hym, said: See if thys bee thy sonnes coate or no. And my brother also sayde vnto mee. Truly when the

Benjamin  
what it signifies.

## The Testament

Iosephs dis-  
resse reuēged  
by God.

Temptation  
shall not o-  
uercome thē  
that feare the  
Lord.

Ismaelites tooke me, one of them stripping  
me out of my coat, gaue me a thinne shirt  
to put on, and lashing me with a whip,  
bad me runne. And as he went aside to  
hide my garment, a Lyon met him, and  
slew him, & so his partners being afraide  
sold me to their fellowes. You therefore  
my children, loue the God of heauen, and  
obey his commaundementes, following  
that good and holy man Ioseph, and let  
your mynde be set vpon goodnesse, as ye  
know that mine hath bene. He that hath  
a good mynde, looketh rightly vpon all  
thynges. Feare God and loue your neigh-  
bours, and then although the spirit of Be-  
lial tempt you to all naughtinesse to trou-  
ble you, yet shall it not get the vpper hand  
of you, no more then it did of my brother  
Ioseph. How many folke woulde haue  
killed him, and yet God defended him:  
For he that feareth God, and loueth his  
neighbour, cannot be wounded of the auy-  
spirit Belial: and he that is shielded with  
the feare of the Lord, is safe from harme  
both of man and beast, and cannot be o-  
uercome because he is helped by the loue  
of God which he hath towarde his neigh-  
bour. For Ioseph besought our father Ia-  
cob



Jacob to pray for my brethren to the Lord,  
 that he would not lay to their charges, the  
 mischief that they had deuised agaynst  
 him. Whereat Iacob cryed out, O sonne  
 Ioseph, thou hast overcome my hart. And  
 therewithall imbracing him, he kissed hym  
 two houres together, and sayde: In thee  
 shal the prophesie of heauen be resembled  
 to the full, concerning the Lambe of God  
 and Sauour of the worlde, that the vn-  
 spotted shall bee deliuered for the wicked  
 doers, and he that is without sinne, shall  
 dye for the sinners in the bloud of his  
 Testament, to the saluation both of the  
 Gentiles and of Israel, and he shall dash  
 Belial and his seruantes. My children  
 loke vpon the end of that good man, and  
 follow his mercifulnes with a good minde  
 that you also may haue a crowne of glozy  
 vpon your heades. A good man hath not a  
 darcke eye: for he is mercifull to all men,  
 yea though they be sinners, and haue de-  
 uised mischief agaynst him. And he that  
 doth good, overcometh euill. 1. by the  
 defence of goodnesse, and loueth. 2. the  
 righteous as his owne soule. If ano-  
 ther. 3. man be honoured, he enuyeth it  
 not: if a man be enriched, it grieueth him  
 not,

Ioseph  
 a right figure  
 of Iesus  
 Christ.

A good man.

1. Overcometh euill.
2. Loueth the righteous.
3. Enuyeth not.

## The Testament

4 Praise:th not. If a mā be strong .4. or valiaunt, he  
the baleant. praise:th him, and beleeuing him also to be  
5 Defen- chaste: he defendeth .5. hym that hath the  
deth him feare of God. He worke:th together with  
that feareth God. him that loueth God, and if a man for-  
6 Admoni- sake y. 6. almighty, he warneth him to re-  
sheth the turne agayne. Whosoever hath the grace  
sinner. of the good spirite, him doth he loue as his  
owne life. He. 7. pitieth the poore, succou-  
7 Pitieth reth the weake, and praise:th and honou-  
the poore. reth God. My children, if ye haue a good  
mynde, euill men shall stande in awe of  
The exam- you, and vnthristes shall for very shame  
ple of a god- be conuerted to goodnesse. So that coue-  
ly man con- tous men shall not onely depart fro theyr  
uerteth sinners. nigardlinesse, but also giue of their abou-  
daunce to the nedy. If ye be good doers,  
both vncleane spirites shall flee from you,  
and shrewd beastes shall shun for feare of  
you. For where the regard of good works  
is in the mynde, there darkenesse flyeth  
away. For if he do wrong to any holye  
man he is sorry for it: and if a holye man  
receyue wrong, he pitieth the doer and  
putteth it by with silence. And if any mā  
betray a righteous soule, and the righte-  
ous pray for his betrayer, the betrayer is  
not a little disgraced, and the righteous  
be



becommeth much more notable after-  
ward, as did my brother Ioseph. The  
guilefull spirite of Belial hath no power  
ouer a good mans mynde: For the Angel  
of peace guideth his soule. He looketh not  
affectionately vpon corruptible thinges, The pro-  
perties of  
a righteous  
man.  
ne raketh together riches in the desire of  
voluptuousnesse. Hee is not delighted  
wyth pleasures, hee graeueth not his  
neighbour, he stuffeth not himselfe with  
meate, neither wandereth he in the pride  
of hys eyes: for the Lord is his portion.  
He taketh no glozy for geuing good coun-  
sell, he passeth not how men dishonour  
him, neither can he skill of any guile,  
vntruth, strife, or flanderousnesse. For  
the Lord dwelleth in hym, and inligh-  
teneth his mynde, and he reioyceth be-  
fore all men in a good time. A good minde  
hath not two toungs, one to blesse wyth,  
and an other to curse wyth: one to flau-  
der w<sup>th</sup>, and an other to honour wyth: one  
of sorrow, & an other of ioy: one of quiet-  
nes, & an other of trouble: one of dissimu-  
latiō, & an other of truth: one of p<sup>u</sup>erty,  
& an other of riches: but it hath one only  
dispositiō, pure & vncorrupted towards al.  
It hath no double sight nor double hering.

## The Testament

For in all thinges that he doth, speaketh,  
or seeth, he knoweth that the Lord behol-  
deth his hart, and therfore he clenseth his  
mynde, that he may not be founde faultie  
before God and man. But all the woorkes  
of Belial are double, and utterly boyde of  
simplicitie. Therfore my childre, shunne  
the naughtinesse of Belial, for at the first  
he delighteth those that obey him, but in  
the end he is a sword, and the Father of  
seven mischiefes. For when the mynde  
hath once conceived by Belial, it bringeth  
forth, first enuy, secondly desperatenesse,  
thirdly sorrow, fourthly bondage, fiftly  
needinesse, sixtly troublesomnesse, and se-  
uenthly desolatio: and for that cause was  
Cain tormented with seven punishmētes  
by God. For in seven yeare together God  
brought every yeare a new plague vppon  
Cain. Two hundred yeares he suffered,  
and in the nine hundredth yeare, the earth  
was made desolate with the flood, for his  
righteous brother Abels sake. In seven  
hundred yeares is Cain iudged, and La-  
mech in seuentie tynges seven: for they  
that are like Cain in spitefulnesse and ha-  
tred towarde their brethren, shalbe pu-  
nished with the same punishment for e-

uer

Disobediēce  
the father  
of seven mis-  
chiefes.

1. Enuy.
2. Despera-  
tion.
3. Sorrow.
4. Bondage.
5. Needines.
6. Trouble.
7. Desolatio

An example  
of Cain.



ner as he was. You therfore my children  
 eschew malice, enuy, and hatred towards  
 your brethren, & cleave to goodnes and lo-  
 uingnes. He y hath a mind clean in loue,  
 loketh not vpon a womā in way of lechery.  
 For he hath no defilyng in his hart, be-  
 cause the spirit of y Lord resteth in him.  
 For as the Sunne is not defiled by shy-  
 ning vpon a puddle or dunghill, but doth  
 rather dry vp and driue away the stinch:  
 even so a pure minde stryuethe agaynst y  
 vncleanesse of the earth, and ouercometh  
 it, but is not defiled it selfe. And I per-  
 ceive by the sayinges of the ryghtuouse  
 Enoch, that there shalbe euill dedes a-  
 mong you. For ye shal defyle your selues  
 with the fornication of Sodome, and pe-  
 rish all saue a few, and multiply inordi-  
 nat lustes in woemen, and the reigne of  
 the Lord shal not be among you, for he  
 shall take it away sodenly. Neuerthelesse  
 the Lordes temples shalbe made in our  
 portion, & it shalbe glorious among you.  
 For the Lord himselfe shal take the king-  
 dome vpon him, and the twelue trybes  
 shalbe gathered together there, and all  
 nations shall resort thither, vntill the  
 most hygheft send his saluation in the vi-

An apt simi-  
 litude to a  
 mind resist-  
 ing sinne.

A part  
 of the  
 untie  
 Chy

## The Testament

titution of his onely begotten. And he shall enter into the first temple, and there the Lord shall suffer wrong, and be despised and be lifted up upon a peece of timber. And the veyle of the temple shall be rent asunder, and the spirit of the Lord shall come downe vppon the Gentiles poured out as fire. And rising up from the graue, he shall ascend from earth to heauen. He shall remember how base he hath bin vpon earth, and how glorious he is in heauen. When Ioseph was in Egypt, I longed to see hys person, and the forme of his countenaunce. And through the prayers of my Father Iacob, I sawe hym awake in the day in hys full and perfecte shape. Now therefore my Children, knowe ye that I shall dye. Wherefore deale euery of you truely and rightfully with his neighbour, worke ye iustly and faithfully, and keepe ye the lawe and commaundementes of the Lord: for that do I teach you in stead of all inheritaunce. And geue you the same to your Children for an everlasting possession. For so dyd Abraham, Isaac, and Iacob: they gaue all these thynges for an inheritaunce, saying: keepe the Lordes Commaundementes

spaf=

-27-

he com  
g of the  
p spirit.

f his af-  
tion.

It is a be-  
lieite to see  
a godly ma.

Can

ood  
ri=



mentes, till he reueale hys sauing health  
 to all nations. Then shall ye see Enoch  
 Noe, Sem, Abraham, Isaac, and Iacob  
 rising at hys right hand with ioy  
 fulnesse. Then shall we rise also enery  
 of vs to his owne scepter, worshipping the  
 king of heauen, which appeared on earth  
 in the base shape of man. As many as be  
 leue in him shall reioyce with him at that  
 tyme. And all these shall rise agayne to  
 glory, and the residue vnto shame. And  
 the Lord shall first of all iudge Israell for  
 the vnrightheousnesse committed agaynst  
 him, because they beleued not in God that  
 came in the fleshe to deliuer. Then shall  
 he iudge all nations, as many as beleued  
 not in him when he appeared vpon earth,  
 and he shall reprove Israell among the  
 chosen of the Gentiles, as he reproved  
 Esau in the Madianites that seduced hys  
 brethren by fornicatio and Idolatry, who  
 were estraunged from God, and fell a-  
 way from the inheritaunce of the Childre  
 because they feared not God. But if you  
 walke in holinesse before the Lord, ye  
 shall dwell in hope agayne in me. And  
 all Israell shall be gathered to the Lord,  
 and I shall no more be called a rauenine

## The Testament

Wolfe for your robberies sakes, but I shall be called the Lordes workeman, which geueth foode to such as doe good, And in my seede shall be raysed vp the beloued of the Lorde, whose voyce shall be heard vpon the earth, and he shall geue new knowledge, and inlighten all nations wyth the light of vnderstanding, and shall come vp to saue Israell. Hee shall take from them as a Wolfe, and geue to the Synagog of the Gentiles, and continue in the Synagog of the Gentiles vnto the worldes ende. He shall be amonge their Princes as muscalle melodie in the mouthes of all men, and his doinges and sayinges shall be written in holy booke. He shall be the Lordes deareling for evermore: And as concerning hym, my Father Iacob taught me, saying: He shall amend the defaultes of thy Trybe. And when he had ended these sayinges, hee commaunded hys Children to carye hys bones out of Egypt, and to burye them in Hebron by his Fathers. So Beniamin dyed a hundred and fye and twenty yere olde in a good age, and they put ym in a Coffin, and in the foure score and eleuenth yere before the departure of

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of the Israelites out of Egypt, they and  
 their Brethren conueyed their Fathers  
 bones priuely agayne into the land of  
 Chanaan, and buryed him in Hebron  
 at the seete of hys Fathers, and retur-  
 ned agayne out of the land of Cha-  
 naan, and dwelt in Egypt, till  
 the day of their departure  
 thence all together.

*FINIS.*

*Lij. How*



Now these Testamentes of the  
twelue Patriarches, were first  
founde, and by whose meanes  
they were translated out of  
Greeke into Latine.



These Testamentes were  
hidden, and concealed a  
long tyme, so as our tea-  
chers and the auncient  
Interpreters coulde not  
finde them. Which thing  
happened through the spitefulnesse of the  
Iewes, who by reason of the most euident  
manifest, and often propheties of Christ  
that are written in them, did hide them a  
long while. At length the Greekes being  
very narrow searchers out of auncient  
writinges, sought these Testamentes  
warely, & got them more warely, & trans-  
lated them faithfully out of Hebrew into  
Greeke. Neuerthelesse, thys writing co-  
tinued yet still as unknown, because there  
was not any man to be found, y<sup>e</sup> was skil-  
ful both in y<sup>e</sup> Greeke and Latine, nor any  
Interpreter that might procure the tran-  
slation of this notable worke, untill the  
tyme of Robert the second, surnamed  
Brosthead Bishop of Lincolne, who sent  
diligent

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diligent searchers as farre as Greece, to  
fetch him a copie of the sayd wytyng w<sup>o</sup>  
out respect of there charges which he  
bare most liberally. Therfore to continue  
the remembrance of those most lightsome  
prophecies to the strengthning of the chri-  
stian faith, that reuerend Byshop did in  
the yeare of our Lord 1242. translate the  
plainely and faithfully, worde for worde,  
out of Greeke into Latin, ( in which two  
tongues he was counted verpe skilfull, )  
by the helpe of M. Nicholas Greeke,  
Parson of the Church of Dacher, and  
Chaplain to the Abbot of Saint Albans  
to the intent that by that meanes the eu-  
dēt prophecies which shine more bryghter  
then the day light, might the more glozy-  
ously come abroad to the greater confusi-  
on of the Jewes, and of all heriticks  
and enemyes of the Church of  
Christ, to whom be praise  
and glozy, for ever,  
Amen. .

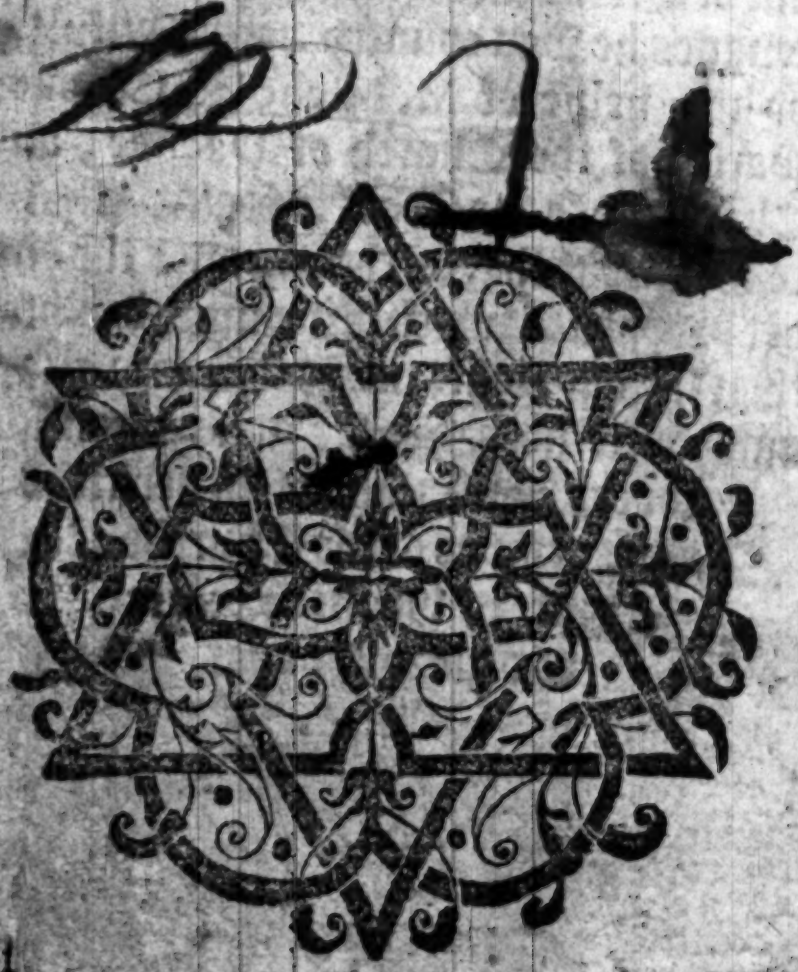
7 FINIS.



F. 1. 15. 45

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*Cum Gratia & Priuilegio  
Regia Maiestatis.*



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